

# MOODY BIBLE INSTITUTE MONTHLY

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April 1928

## The Awakening

By CLYDE EDWIN TUCK, Jefferson City, Mo.

There is a new made mound upon the hill  
Where lie white floral wreaths, unwilted still;  
The last farewell is said, the night falls chill—  
And now you understand.

Can home be home without your presence there?  
Can roses smell as sweet or be as fair?  
Can good of joy be mine unless you share?  
But now you understand.

Life's riddle has been solved, the dream made plain;  
Forgotten now earth's discord and its pain,  
Forgotten too each petty loss or gain—  
Because you understand

I would not call you back to tread with me  
The world's rough road—love must unselfish be.  
The veil for you is lifted; you are free,  
For now you understand.

For you the great illusion now is o'er;  
The grave you feared is but the open door  
That leads to life in God for evermore—  
All this you understand.

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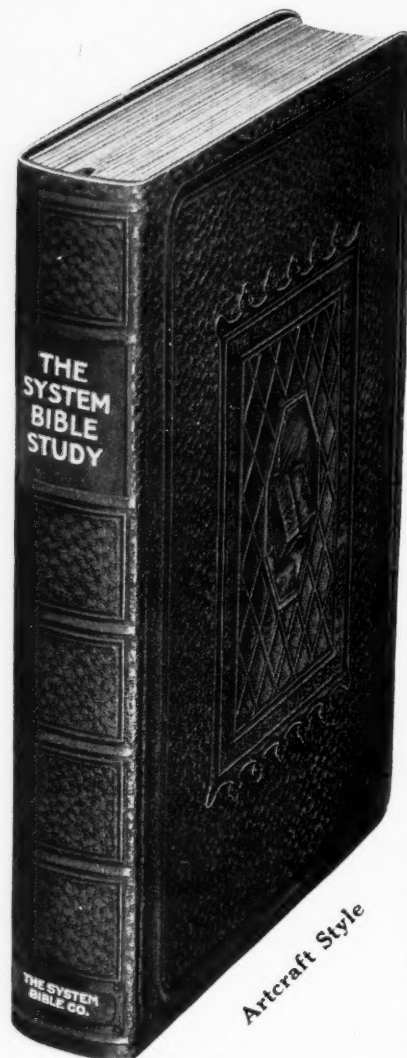
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# Moody Bible Institute Monthly

APRIL, 1928

## EDITORIAL NOTES

### THE EMPTY SEPULCHER

By Clyde Edwin Tuck, Jefferson City, Mo.

Two thousand Easter morns have lit the skies  
In spring's resurgence through the land and sea  
Since Hope, unwearied, with uplifted eyes  
Stood waiting for the long sad night to flee;  
Then suddenly appeared, arrayed in white,  
A glowing form and rolled away the stone—  
A voice cried, "He is risen," as a light  
Broke on a weary world, which since has shone  
The darkness to annul in every soul,  
And guide us safely through life's mazes strange.  
Time's tides, shall bring in their resistless roll  
The old, old wonder, the mystery of change  
Each spring, as shines forever through the gloom  
The Morning Star above an empty tomb.

\* \* \*

Where could a better one be found than that of the late Bishop Nicholson on another page and entitled, "Revivals to Life in the Calvary Graveyard"?  
**Our Easter Sermon** These were not resurrections in the strict sense, as the Bishop points out, but only revivals of the natural bodies, and yet they were symbols of the truth and certainty of the final resurrection. In other words, as he says, they were not *the* resurrection but they were *a* resurrection, a rehearsal of the more glorious scene yet to be.

This sermon is the last of the series on the six miracles of Calvary, all of which are now to be published in book form by the Bible Institute Colportage Association. We had not expected to publish all of them in our pages, but the call for them was so fervent that we felt obliged to do so. And what a blessing they have brought to our own hearts! A professor of homiletics wrote us also that from the standpoint of exegesis alone, it was a joy to read them, and he added, "May God raise up preachers of this type in our day who will honor the precious Word of life."

\* \* \*

It is amusing to see how assailants of Christianity sometimes over-reach themselves and then begin to refute one an-

### Refuting One Another

other. Principal Cairns tells of Anthony Collins, a deist of the Eighteenth Century (d. 1729), who at that time headed the argument versus prophecy. He (Collins) is attacking the position of a writer named Whiston, who held that the Old Testament Scriptures had been hopelessly corrupted by the Jews. Of course, Whiston himself is assailing Christianity in doing this, but it suits Collins, also an assailant of Christianity, to attack Whiston. Why does it suit him to attack Whiston? Because he (Collins) wishes to weaken the *New Testament*. He wishes to show that there is serious discord between the New and the Old Testaments, and in order to show this it is necessary to have an uncorrupted and absolutely dependable Old Testament as a standard of comparison. Therefore, while he is demolishing Whiston and establishing the integrity of the Old Testament, the defenders of Christianity rest on their arms and let Collins do it.

By and by it comes Collins' turn to have done to him what he did to Whiston. Collins in a later work, is questioning the messianic prophecy in Daniel, anticipating the Maccabean theory in its present form. No expectation of a Messiah is found, says Collins, till within a few years of the time of Jesus of Nazareth. And who is it that reverses this theory of Collins? None other than the renowned German rationalist, David Friedrich Strauss (1808-1874), in his *Leben Jesu*. Strauss does not name Collins, but as Cairns says, he can only build his mythical theory on the ruins of Collins' scheme. Strauss requires as a basis for his assault on Christianity exactly that which Collins denied in his assault. Strauss, that is to say, insists on a long and ancient career of Jewish messianic expectation because his claim is that Jesus formed Himself after those models. In his attempt to discredit Jesus, Strauss says that He anticipated His own sufferings and death, even as a ransom for sin, in the terms of the oracle in Isaiah 53. (*Leben Jesu*, pp. 233, 234, 1864 edition).

Thus how ridiculous these arguments and these disputants appear in such a light! It reminds one of Gideon and the Midianites, when "Jehovah set every man's sword against his fellow and against all the host, and the host fled" (Judges 7:22).

\* \* \*

Principal Cairns in speaking of the unconscionable Voltaire, says that for his infidel arguments he ransacked all the

### Policy of Silence

works of Toland, Collins, Chubb, and especially the vile Bolingbroke, "while not one of the numberless replies to them does he ever notice." How in keeping this is with the character of the opponents of the Bible and of Christ in our own day! Prof. Leander S. Keyser justly complains of this in the case of the evolutionists and modernists who, in the sphere of religion, may well be mentioned as one and the same. He himself, Keyser, has replied to these opponents one after another and convincingly replied, as their works have appeared, but they are as silent as though no reply had ever been made or ever could be made to them.

Take again the way in which the modernists, or Unitarians as one may choose to call them, take again the way in which they have ignored that scathing book of Ernest Gordon, *The Leaven of the Sadducees*. There was some hope that if they would not attempt to offset its facts in their periodical literature, they would at least sue the author for libel, but they are too canny for either.

Meanwhile, this silence of the enemy is interpreted by many in the evangelical churches as evidencing a beautiful and commendable Christian spirit. And the fundamentalists, as the contenders for the faith are called, are set down as narrow and cantankerous individuals, devoid of charity, ignorant of science, and unwilling to let other people alone who are doing great good in the earth.

This may be a very safe and wise proceeding on the part of the opposition, but is it fair? And when we ask that question, we are not thinking primarily of the contenders for the faith, but of the great rank and file of the church. These have at least a right to know both sides of the case, to hear it argued out, and to be given a chance to decide intelligently for themselves whether they will stand with Christ or against Him. But the policy of silence does not give them that chance.

\* \* \*

The International Council of Religious Education, at its last annual meeting, recommended that the Bible no longer form the entire lesson material of the Sunday-school, but that the curriculum be broadened to include literature upon

### Less Bible in the Bible School?

prohibition, law observance, world peace, social hygiene, and other kindred subjects.

Now that there is less Bible taught in



the American home and school than in any other time in its history, it seems unfortunate that the church should be petitioned to reduce its only too limited instruction in that holy book.

There was a time in American history when the Bible was not only read every day in the average home, but also constituted the curriculum of the public schools; and these were the days when divorce was rare and adolescent crime almost unknown, while the nation sustained the reputation of the most law-abiding on earth. But little by little other interests invaded the home, and less worthy subjects found their way into the school curriculum, until the Bible was eventually eliminated. Recently the school teachers in one city discovered 860,000 children without any knowledge of the Bible and void of all sense of right and wrong, because there was not a vestige of Bible religion in their homes. Is it any wonder then, that of the ten million arrests reported that year eight-five per cent were culprits under twenty years of age?

Crowded out of the home and public school the Bible is making its last stand today in the Sunday-school. There can be no serious objection to teaching temperance and missionary lessons from biblical material, but to substitute extraneous literature, no matter how excellent, will be an opening wedge which, as in the case of the home and public school, will gradually, perhaps imperceptibly, replace the Scriptures.

We fear this action of the International Council has been precipitated by the modernistic influence that has largely controlled that body in recent years. Their first step was to remove the Bible from the Standard Training Course, in which they have been most successful since only one-sixth of the course is now given to Bible study.

It is because the Moody Bible Institute believes the Bible indispensable for instruction in the Sunday-school, that it has prepared its own course in teaching training, in which God's Word has its rightful place. The Institute also continues to recommend such denominational literature for a Sunday-school curriculum as is wholly biblical in content and orthodox in character.

\* \* \*

The American Association for the Advancement of Atheism has just issued its second annual report. While it notes some advancement, especially in the organization of atheistic societies in high schools and colleges, which go under such suggestive titles as Sons of Satan, Damned Souls, and the Society of the Godless, many difficulties have been experienced owing to the fact that foes have been more common if not more conspicuous than friends.

The president complains about the rough handling which he experienced in the "Bible belt" of the southern states, where he undertook to oppose legislation forbidding the teaching of evolution in the public schools. Then the radio stations have not opened their doors to atheistic propaganda, except as paid advertisements, while broadcasting against the organization has been free and frequent. The opposition of

women, the report states, is their greatest obstacle to progress. "Women are not aware how often they defeat us because of the fear of ostracism and dread of discord at home. The enemy of atheism is wives."

Another problem the association faces is a depleted treasury. "It now has no funds with which to proceed." "The fool hath said in his heart there is no God" but possibly he does not feel so sure of it when he puts his hand into his pocket.

Of one thing we may be certain. Where the Bible is read and taught, atheism will never secure a foothold. Atheists are not American born. They become so in this God-favored country through our failure to familiarize our boys and girls with the great American text-book—the Bible.

\* \* \*

Roger Babson says statistics indicate that it is the preacher and not the policeman that is the real protection of the community. There is truth in that, but everything depends upon the kind of preacher. He must not be a modernist. He must believe the Bible to be the Word of God and proclaim its contents with the authority of "Thus saith the Lord." He must deal plainly with sin, not vice and crime merely, but that which is back of them, namely, transgression of the law of God. He must not minimize hell or anything that goes with it in the scriptural teaching of eternal punishment. He must put the fear of God into the hearts of fallen men and women until they cry out in anguish, "Sir, what must we do to be saved?"

#### Preacher or Policeman?

We call particular attention to the article with this title found on another page, whose author is Rev. Harry E. Safford, of Boston. We have known the author for a number of years, but the article itself furnishes all the commendation that can be demanded, both for his scholarship and judicial temperament. He replies to the critics of the Scofield Bible, and does more. He gives an outline of dispensational truth which beginners in the study of that important subject will appreciate. The article is timely because of recent and persistent attacks on the biblical teaching of the late Dr. C. I. Scofield. These attacks must be confusing to some who are not deeply instructed in prophecy, and their tendency is to discourage many from giving serious heed to the study of prophecy at all. So far as our own knowledge of the subject goes, we are able to endorse Mr. Safford's words very heartily.

\* \* \*

#### "The Scofield Bible and Its Critics"

John Horsch's article on this subject found on another page, will be turned to with interest when it is recalled that he is the author of that invaluable work, *Modern Religious Liberalism*. His article deals with the recent convention of the Student Volunteers at Detroit as did that of Mr. Bach in our last issue.

#### Modern View of Missions

Moody Bible Institute Monthly

No apology, however, is required for the renewed attention to the subject when we consider its great importance as well as Mr. Horsch's tried capacity to marshal facts and judiciously weigh them. The substitution of Sherwood Eddy's socialism for Robert P. Wilder's gospel at this convention is a striking mark of the depth of the apostasy which the church has reached, but the fact that "a clear majority" of the students present were loyal to the faith and courageous in their witness to it keeps hope alive. Mr. Horsch advises truly that a way must be found for giving needed information to under-graduates concerning the shallowness of Modernism and the unreasonableness of this new view of missions, and we echo his advice. The Moody Bible Institute has a strong Missionary Course and we believe it would be happy to aid in this direction so far as it might be able.

\* \* \*

A Denver correspondent writes as follows:

"Dear Editors:

"Referring to your March issue, page 322, I find these words:

**How Wrong!** 'Heaven's gate is shut to him who comes alone: Save thou a soul and it shall save thine own.'

"How wrong!

(Signed) "T. B."

We agree with our correspondent that the teaching in the quoted poetry is wrong, seriously so. We wonder how it could have escaped our editorial eye, and are sorry and repentant for it. Doubtless the author who used it will be just as sorry and repentant when it is called to his attention. Such quotations oftentimes slip over our lips as well as under our eyes with no consciousness of the error they contain, but preachers and editors cannot be too careful.

Now that our attention is called to the error, however, we have another opportunity to emphasize the truth that salvation is not by works, but by faith in the blood of Christ through the grace of God. "Not of works," even the saving of souls, "lest any man should boast."

\* \* \*

In an earlier issue a contributor referred to Mount Tabor as the scene of the transfiguration of Christ. We permitted it to pass without correction knowing that the location is still a mooted point. But some of our thoughtful and sharp-eyed readers have been calling our attention to the error of our contribution on the supposition that Mount Hermon is now generally mentioned in the place of Tabor. However, such is not our understanding. While Tabor is rejected, Hermon seems not less conclusive, to quote the International Standard Bible Encyclopedia. That valuable work suggests a mountain of upper Galilee named *Jebel Jermuk* as the scene of the transfiguration, a mountain comparatively easy to reach from Caesarea Philippi where Jesus and His disciples were at the time, and a mountain which might be comfortably climbed in an evening. Where competent scholars and experienced travelers thus differ, we do not feel like expressing an opinion.

#### Mount of Trans- figuration

Moody Bible Institute Monthly

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# Revivals to Life in the Calvary Graveyard

*From a Hitherto Unpublished Manuscript of the  
Late Bishop William R. Nicholson, D.D.*

THE sixth of the Calvary miracles was the revivals to life that accompanied the resurrection of Jesus Christ.

The text reveals to us that certain graves were opened by the earthquake at the death of Christ, and that the dead bodies arose and came out of them after Christ Himself had risen, and that they went into Jerusalem, and appeared to many. It is a statement of one of the grandest miracles, a gigantic piece of supernaturalism, supernatural in the sense of being wholly miraculous.

## I

Let us review the historical truth of this statement. If it be asked how much may be said for its historical character, it is answered, as much as for the historicity of all Scripture. By the suffrages of universal scholarship—and in some instances reluctant suffrages—these words are *not* an interpolation, but a part of the genuine words of the Bible. And if there be in all the world a document more absolutely historical than the Bible, it is yet to be discovered.

### Is It an Invention?

But may not the evangelist have drawn on his imagination and out of some such ordinary fact as an exposure of dead bodies in graves, have constructed a myth of their rising from the dead? No, if the Bible is the Holy Spirit's words of truth and soberness, it precludes any writer from inventing his facts to gratify a propensity for the marvelous.

"But," as some have said, "it is difficult to account for such a transaction, and the words are extremely obscure." This is not true. The statement that the bodies arose and went into Jerusalem is not obscure. These words are self-luminous and their meaning as visible as light. The difficulty of accounting for the occurrence we are not concerned with, save only to consider it as divinely designed to stand in close connection with the death and the resurrection of our Lord and Saviour.

### Self-Evidencing Marks

There are belonging to this statement, however, certain historical marks of its own. Not only is it a part of Scripture, but it is so interlaced with Scripture that it could not but be there. It stands in a line with the miraculous events of the time. It harmonizes with and explains the wonder of the opened graves, just as that wonder was the product of the wondrous earthquake, and the earthquake was the counterpart of the wondrous rending of the veil, which rending of the veil answered back to the shout of victory from the Cross whose dying sufferer had just emerged in triumph out of the almighty horrors of the symbolic darkness! So if that line of Calvary's wonders is historical, then, by a

*And many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.—Matthew 27: 52, 53.*

harmonic necessity this is the only conceivable conclusion of the great series.

Moreover, it falls in line with the whole teaching of salvation. If we are in sympathy with Jesus, and stagger not in unbelief at the mightiness of His salvation, we shall perceive this. Instead of its being incredible that the resurrection of Christ was signalized by such revivals to life in the Calvary graveyard, we would say, upon finding that fact to be of record, "It has the right to be there. It is sublimely credible for it is an expressive pledge of the coming resurrection, when, from all the graveyards of the world, wherever the mortal remains of a saint may lie, this corruptible shall put on incorruption, and this mortal immortality!"

### Marvelous Reticence

Then again, consider the reticence of this statement. In that reticence we see a mark of truthfulness, before which babbling incredulity is forced to be silent, and in whose honor the severest criticism must express admiration. The evangelist tells his story of wonder; but we also have a story of wonder to tell of him, which is scarcely second to his own. Our story is that these few words are absolutely the whole of what he says. He tells us that on the occasion of the Lord's resurrection, certain of the departed saints arose, and left their graves, and went into Jerusalem, and appeared to many. But he says nothing more. Who they were, how many; whether they went into the houses of the people or only walked the streets; whether they appeared for only once, or from time to time during the forty days of the Lord's appearances, is not stated. How they were affected by their return to this life; whether they spoke of the realms of the dead or of the recent entrance of Christ into those realms; how and when they finally disappeared or whether they went on, on all these topics not a word, not so much as the faintest recognition of the possibility of such questions being asked!

Nor does the writer even tell us whether the risen saints had recently died. At first view, it might be inferred that this is implied in their appearing to many, for, why should they appear except to be recognized and identified? And yet Moses and Elijah were recognized by the disciples at the transfiguration although they had never before seen either the one or the other. The Holy Spirit is able to make known to one another those who before were strangers. He is able to do it as easily and quietly as the light shines or as a new thought comes into the mind.

Indeed, the thought in the text is not merely that they "appeared"—which does not fully express the original—but that they were manifestly made known. It is not said that they were made known as

to their names. The only thing implied is, that they were manifestly made known as persons risen from the dead.

Now of such reticence what shall we say? Did ever a myth in all the range of fiction have so brief a setting? If ever history may be judged by the form she gives her chronicles, then this is history. And a divine history; for what uninspired historian ever practiced a like repression of imagination? Especially unmanageable is the desire to pry into the secrets of the other world. One of the oldest superstitions is that of seeking unto the dead. It was forbidden in the legislation of Moses. It was one of the world's naughty playthings in the untutored earlier centuries. And what a revival of it we witness now in this advanced age, when men think they have attained to the full manhood of understanding!

So, I say, this silence of our text is almost as wonderful as the fact itself. No merely human pen, having said so much, could have said so little.

## II

And now, in the second place, what kind of a rising from the dead were they? Two kinds are exhibited in Scripture. There are six resurrections which were only restorations to this present natural life: the son of the widow of Sarepta (1 Kings 17), the Shunammite's son (2 Kings 4), the resurrection caused by the bones of Elisha (2 Kings 13), the daughter of Jairus (Matt. 9), the son of the widow of Nain (Luke 7), Lazarus (John 11). In all those instances it was only a revival of the natural body which might die again, and which, in those instances, did unquestionably die again.

### The Resurrection Proper

On the other hand, there is 1 Corinthians 15, where a resurrection body of an entirely different kind is promised to our hopes in the day of the Lord's coming. "Sown in corruption, it is raised in incorruption; sown in dishonor, it is raised in glory; sown in weakness, it is raised in power; sown a natural body, it is raised a spiritual body." That is the resurrection body proper—the true rising from the dead.

Now in which of these two categories shall we place the resurrections of our text? Were those bodies instances of the resurrection body according to 1 Corinthians 15—spiritual, incorruptible, immortal? Or were they only the natural body revived to this present life, like the bodies of Lazarus and the others to whom

we referred? Does the Scripture enable us to answer this question?

Now in that chapter of 1 Corinthians we are told that *all* who are Christ's shall be made alive in the resurrection body there described. Then we read, "But every one in his own order"—every one of the all who are so to be made alive in his own order.

And what is that order? "Christ the first fruits; afterward they that are Christ's at His coming." Christ first—and He did rise in that kind of a body—and afterward, at His coming, every one of the all who are His.

Note it well. The apostle does not say that only such as may not have risen before shall thus rise at Christ's coming. His language is absolute and all-inclusive—"they that are Christ's"—without making any exception. All belonging to Christ shall rise; all who are His out of all the ages. And then he adds, "But every one"—every one of them all—"in his own order," which order he explains as being "only after Christ," and only "at his coming."

Thus how particular he is to tell that in this order he includes all, out of all the ages, who were ever to have part in that kind of resurrection.

Hence, plainly, none of Christ's people have ever had as yet the spiritual immortal body, and none shall ever have it until His coming. Those Calvary saints went forth from their graves, but only in their natural bodies revived. For the true resurrection body they yet wait till the rising together of all of Christ's from all the ages. No one shall antedate another; no one be perfected before another. God has provided some better thing for us, that those saints out of the Calvary graveyard shall not without us be made perfect.

#### But What about Enoch and Elijah?

They were "translated that they should not see death," and have they not incorruptible and immortal bodies? The question must be met by the statement of Paul. If Enoch and Elijah at their translation received the body spiritual, then Christ Himself was not the first fruits, nor is it true that every one who is Christ's out of all the ages shall so be made alive only at His coming.

It is no objection to this that Elijah was seen in glory when he talked with Jesus on the Mount of Transfiguration, for can-

not God irradiate even the natural body with glory? Did not a glory beam from the face of Moses when he came down from Sinai? Did not Stephen's face before his martyrdom impress every beholder with its likeness to an angel? And did not the natural body of the Son of man become refulgent as the sun? And even when He descended from the transfiguration—His countenance still holding the memory of that radiance—were not all the people, when they beheld Him, greatly amazed?

#### Will They Return?

Therefore, let us abide by the answer of Paul, and be content. Enoch and Elijah

to that effect are neither few nor faint. But at any rate, as to the true resurrection body, Enoch and Elijah also must wait for us, and they and we shall be together made perfect at the same moment.

Possibly the risen saints of our text were afterwards translated, like Enoch and Elijah, in their natural bodies, and did not die again. They may now with Enoch and Elijah, be awaiting the future resurrection. Such a supposition may be true or false. We have no authority for affirming the one or the other; but this we say, that they had not, and they have not, the resurrection body of 1 Corinthians 15. And this being the fact, the recognition of it is essential to our instruction in the truth of God.

#### III

In the third place, then, what is it that God would here teach us? We answer, truth and certainty of the final resurrection. The teaching is symbolical. The Calvary revivals to life set forth the greater and coming glory. They were not the resurrection, but they were a resurrection; not the thing itself, but the shadow of it. Yet they were a substantial shadow, requiring no less a power than omnipotence. This was the analogue of that, a rehearsal of the more glorious scene yet to be.

Many are the verbal assurances God has given us of that coming glory; but also He would exemplify it beforehand. At the finishing of the work of Jesus and His departure from the world, the great resurrection of the future was fore-enacted in miniature, with an expenditure of power second only to what must be put forth for the grand realization of the future—a farewell display of purpose and power which was both a pledge and earnest of the Saviour's return to be glorified

in His risen saints.

#### God's Purpose in the Event

What other purposes God may have designed to accomplish by them we do not know; but this purpose surely. When Jesus said, "I am the resurrection and the life," and to prove the truth of it raised Lazarus from the dead, the proof did not lie in the kind of body with which Lazarus came forth. That chapter of Corinthians to which we have referred exemplifies the meaning of Jesus being the resurrection and the life. But the proof lay in the fact that the restoration of Lazarus to natural life, the shadow of the true resurrection,



Easter Landmarks in the Holy Land. "And they bring him unto the place Golgotha" which is being interpreted—the place of the skull. This place is believed by Gordon and many archeologists to be Golgotha.

may be now in a certain glory, although not the glory of the true resurrection condition. They still live in the natural body; for notwithstanding the corruptibility inherent in it, the age of nearly a thousand years was attained by Methuselah here on earth. Nor need they ever die, any more than the saints who shall be alive on the earth at the Lord's coming, and who shall be changed and caught up together with the Lord in the air.

It is indeed possible that God shall hereafter send Enoch and Elijah back to the earth on some service, the fulfilment of which may involve their suffering and death. As regards Elijah, the intimations

required and actually displayed in like relations, the omnipotence requisite for the other.

Indeed, this combination of the historical and symbolical is the feature of the whole series of Calvary attestations. The three hours' darkness though real, was only a symbol; the rending of the veil, as though an artisan's blade had cut it from top to bottom, was a symbol; the earthquake, which broke the rocks, was a symbol; the opened graves were a symbol; the grave clothes of Jesus, whose marvelous arrangement was a demonstration to John of his Lord's resurrection, were a symbol and here those risings from the dead, living realities, yet only symbolical, were the harmonious completion of the wondrous group.

#### A Ground of Assurance

And now, by means of that scene before us, how strong and vivid becomes our assurance of the final resurrection! When a thing actually existent has been invested with a representative function, its symbolism is not only a verbal expression of ideas, but an acting of them out as well.

It was one of the most beautiful utterances of Jesus when He said, "I am the vine, ye are the branches." Now let a painter put a vine and branches on his canvas, and you have a picture of the vital union of Christ and believers; but only a picture. If, on the other hand, you understand, as you may, that yonder grape vine was planted by God's hand on purpose to stand as a symbol of such a union, you will have before you an analogous work of the omnipotent Creator; and how much more impressive your sense of the union of Christ and believers then becomes!

#### Symbols and Analogies

Precisely so, the white robes in the Apocalypse seen as clothing the multitude, while a symbol of the final resurrection and the glory of it, were yet only a picture, for they were not actually existent. But the occurrences in the Calvary graveyard were actual instances of death destroyed for the time and natural life rekindled in the grave—actual instances of omnipotence working in human dissolution and revival. Those revived bodies of saints walking the streets of Jerusalem were designed of God as a similitude, a fore-shadowing of the life of immortality and eternal glory; but as actual occurrences, they were also a demonstration of the certainty of that of which they were the similitude.

#### Grandeur of the Plan

Moreover, what an impression is here made upon us of the grandeur of God's plan! In the fact that those saints had not the body which "sown in corruption is raised in incorruption," is set forth God's purpose to make the final resurrection a sublime expression of the unity of the body of Christ, the Church.

"They that are Christ's at his coming." No one member of the body shall have been glorified before another. Its eye, its hand, its foot, its greatest and its least, whether their remains be under the snows of Greenland or the burning soil of Africa, they shall together be ushered into the fullness of eternal life. The whole body, then at length compacted out of all the ages, shall stand forth at one and the same

moment in the finished symmetry of beauty and of glory.

#### IV

Another lesson is that only in the personal deliverance of Christ Himself are His people delivered. The saints of Calvary were revived from the dead only subsequently to and because of Christ's own rising from the dead. "Many bodies of the saints which slept arose and came out of the graves after his resurrection."

True, their revival was not their final resurrection, their resuscitated bodies were not fashioned according to His glorious body; but yet they stood in their revived bodies, the sublime symbol of the final resurrection.

Now, as being such a symbol, they are here projected on our view in a sequence to Christ which is both rapid and emphatic. They went forth from their graves, as it were, at the very heels of Jesus. They followed Him, as meaning follows language, as vision follows light.

#### Jesus First

That is to say, only by Himself exhausting the curse, and triumphing out of it in His own person, has Jesus Christ succeeded in removing it from His people.

As the sin-bearer for us, had He not become personally justified before the Father in the efficacy of His sufferings, never could we be justified by faith in Him. And so had He not attained in His own person to the true resurrection, never could we attain thereto. Thus His people are in Him, and are one with Him. His death was their death, His life is their life. "Because I live," said He, "ye shall live also."

Oh, the inestimable certainty of our promised heritage! We are bound up with Christ in the same bundle of life. Even now "our life is hid with Christ in God"; and a time is coming when "our vile body shall be fashioned like unto his glorious body."

#### V

And take this one lesson more. None but such as are Christ's shall ever attain to the resurrection body of 1 Corinthians 15.

None but "saints" were revived from the dead in the graveyard of Calvary. None

but saints, therefore, shall be of that "great multitude which no man can number, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands." Those "many" of Calvary symbolized the "innumerable" of heaven.

They who are not Christ's, shall rise out of their graves; but it will not be because of the blood that saveth. "They shall come forth," said Jesus, "unto the resurrection of damnation." Instead of its being their rising from the regions of the dead, it will be their plunge into "the second death." Only the saints of God shall come forth "unto the resurrection of life."

None but saints, and yet every saint; for he that believeth on Jesus is a saint, and he that believeth on Him hath everlasting life, and shall never come into condemnation.

#### WHY DO CHURCH MEMBERS DO WRONG?

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things (Phil. 3:18, 19).

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron (1 Tim. 4:1, 2).

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted (Gal. 6:1).—Major Whittle.

He that winneth souls is wise.—Prov. 11:30.

I don't know the prominent business men of Babylon. I couldn't tell who the sharpest politicians were, the leading philosophers or astronomers; could you? But I know Daniel pretty well; his spotless life is still resplendent as the day, and the good he did to those about him is still recorded to perpetuate his name. Oh, it's true that he that winneth souls is wise!—D. L. Moody.

## Life Everlasting!

By Mrs. Mary L. Houghton, E. Northfield, Mass.

Life is not life that ends in mortal living!

Labor is lost that seeks but earthly aim!

Man, the immortal, to the mortal giving,

No crown, no victory may hope to claim!

But humble souls tho' pathway lone and lowly,

Treading unswerving, where our Lord hath trod,

Shall find glad welcome in His temple holy,

The Father's house, the paradise of God!



# The Christ of the Jerusalem Road

Address of Rev. John MacBeath, M. A., London, England, at Founder's Week Conference,  
Moody Bible Institute of Chicago

**I** WANT to take for my subject this morning "The Christ of the Jerusalem Road." The Gospel of Luke may be called the Gospel of the Jerusalem road. A great part of it is simply the diary of a journey. The first three chapters deal with the infancy of Jesus. The last three chapters relate the story of the cross and the garden. The great central portion of the Gospel describes Christ's conception of His mission and the manner in which He accepted and obeyed the will of the Father. All the pathway of Christ was a journey to the cross. Luke dwells with arresting insistence upon the direction of Christ's purpose and the resolution with which He pursued it.

## The Diary Opens

The diary of the Jerusalem road opens at Luke 9:51, "When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem"; and it concludes with His entry into the city, Luke 19:41, "When he was come near he beheld the city and wept over it." In the intervening chapters there are frequent reminders that Christ is upon the Jerusalem road. "His face was as though he, would go to Jerusalem" (9:55). "He went through the cities and villages, teaching and journeying toward Jerusalem" (13:22). Christ Himself reminds His disciples where they are going, "It cannot be that a prophet perish out of Jerusalem" (13:33). There are momentous parables and notable incidents, but always the refrain: "It came to pass as he went to Jerusalem" (17:11). Jesus repeated this reminder, "Then he took the twelve and said, Behold we go up to Jerusalem" (18:31). As the road lengthened to its goal, Jesus becomes

the more absorbed and the disciples seem to fall back in awe from the presence of such intensity of spirit, "He went before, ascending up to Jerusalem" (19:28).

Thus it is that chapters nine to nineteen form the diary of the Jerusalem road. The

left a track for His disciples to travel.

I

## The Christ of Sacrificial Purpose

The Jerusalem road revealed the Christ of sacrificial purpose, "When the time was come, he steadfastly set his face to go to Jerusalem." There is a certain revelation of character in the way in which men act in a crisis, whether the crisis was unexpected or foreseen. Men have tried to ward it off; to evade it; to turn its edge. To ease its demand they have sought some pretext for postponing action. They have urged that the sun stand still so that by the gift of extended daylight they might finish their task. They have craved the reprieve of the returning shadow upon the dial so that they might make up their arrears and establish their enterprise. But Christ had lived an ordered life, and when the crisis came He was not taken by surprise. When the predestined hour arrived it found Him ready. He simply adhered to His program and continued His accustomed way.

Our human journeys are into the unknown. Like Abraham, we go out, not knowing whither, not foreseeing the things that may befall us by the way. In our happy, careless way we risk the worst, hoping for the best. At the end of some rough road, after struggle and sore strife, men have said that if they had known what they would encounter or be called upon to endure, they would have tried some other way, or not have ventured out at all.

## He Knew the Worst Would Happen

But Jesus knew in advance that the worst would happen. He foresaw the tempest of human insult and outrage and



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A road often traveled by our Saviour, tradition says

record breathes an atmosphere of strain, a collecting up of energy for some crowning task, a fixed resolve to go through some predestined agony. The geography of direction is vague, making it impossible to trace the route upon a map. But our concern is not with localities and people, except as they serve the main purpose, the unfolding of the personality of Christ. The Jerusalem road is the direction of His desire; it is a purpose pursued, a quest adopted and a conquest won. Luke tells how Jesus bore Himself upon the great rough road, and

He steadfastly set His face to meet it. He had counted the cost. He knew that God was in this thing that He was going to do. It was to be God's biggest move to save a world of men. His resolve was not an expedient to disguise the apparent failure of His cause. It was not a covert retreat from a hopeless task. It was the resolute acceptance of His fore-ordained mission. "The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many."

Many influences assailed His purpose and tried to turn His road. The Jews had set their teeth against Him, but the Gentiles had shown much acceptance. The Greeks had come to see Him; the Roman centurion had believed with a faith that surpassed anything he had met in Jewry; the Syrophenician woman had shown unexampled importunity. He was then in Gentile country; the disciples appreciated the safety of distance and resisted any suggestion of going back to Judea and Jerusalem. And Jesus with the world in His heart faced the temptation of conquest without the cross. He saw all the kingdoms of the world and the glory of them and He lived again His wilderness hour of test and choice.

But in His heart there was no deviation from the Father's purpose, no disposition to break away on some alternative venture. "When the time was come he steadfastly set his face to go to Jerusalem." At Caesarea Philippi His disciples resisted His forecast of suffering and sacrifice, and He bore His secret alone, unrelieved and unsupported by human sympathy. On the Mount of Transfiguration, which lay on the track of the Jerusalem road, He received God's approval of His vow and He was strengthened for His task. The highest summit of achievement lay before Him. He was to accomplish an exodus, to break a way through for all mankind out of captivity and darkness, defilement and death into freedom and light, purity and immortality. There was no other way but the way of the cross.

His mission found its fullest expression and its highest accomplishment in His Cross. His death was not the last flutter of feebleness, or the final stage of weakness, but the resolute act of energetic life. "I have power to lay it down," He cried. Never did man see such mysterious display

of power. Death came to Him not because He was old and must die, but because He was young and could die; not because it could not be resisted, but because it was invited. It was for the sake of the gain that lay on the other side of death that "he put away sin by the sacrifice of himself."

Human redemption knows no other road. There is no cheaper way, "Without shedding of blood there is no remission." The disciple, like His Lord, must count the cost. The Jerusalem road is not the path of a solitary wayfarer. Jesus made it the com-

perishing itself that opens the road. Livingstone's end so amply proves this, and Hannington's witness ratifies it: "Tell them in England that we purchase the road to the Bergande with our lives." Stevenson's *Requiem* has a phrase that holds a higher meaning than he intended:

Now when the number of my years  
Is all fulfilled, and . . .  
I shall rouse me up to die.

When the time was come, He steadfastly set His face to go to Jerusalem. He collected His life energy, roused all His nature up for the biggest thing He could do for mankind—die for them. He came to live that He might die. He took up life that He might lay it down.

"There is no gain except by loss,  
There is no life except by death."

The life of Paul attains closest correspondence to the life of Jesus. We can see associations that Paul might not have felt or claimed.

#### Paul Walks Near His Lord

Christ's self-emptying and renunciation were such that He had nowhere to lay His head; then Paul, for His sake, will also suffer the loss of all things. "The Son of man must suffer," said Jesus; "That I may know him and the fellowship of his suffering," urges Paul: "I fill up that which is behind of the afflictions of Christ." "I have power to lay down my life," was Christ's attested word; "Neither count I my life dear unto me," was Paul's confession. "He steadfastly set his face to go to Jerusalem," is recorded of our Lord; "I go bound in the spirit to Jerusalem," is the self record of the apostle. "The Jews of late sought to stone thee,

and goest thou thither again?" is a question put to Jesus; "Having stoned Paul they drew him out of Lystra, supposing he had been dead . . . and Paul returned to Lystra," is the narrative of the disciple. "I have finished the work thou gavest me to do," confessed Christ; "I have fought a good fight, I have finished my course," concluded Paul.

Thus Paul walks near his Lord in the Jerusalem road; pattern with Him of the undistracted mind and the undivided heart. The kind of Master he had, made Paul the kind of disciple he became—one who

### AN EASTER QUESTION ANSWERED.

By William Luff, London, Eng.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.

(Mark xvi :3, 4)

Who will roll the stone away?

The anxious women said:  
As from the sky that Easter day,  
The midnight shadows fled.  
If they had thought, they might have known  
The Hand that rolled the gloom  
Back from the sepulchre of night,  
Could open Christ's dark tomb.

Who will roll the stone away?

We too have often said,  
As we have thought of obstacles,  
And trials still ahead.  
If we but thought of power divine,  
And what God's hand has done,  
We should have known that His great power,  
Could roll away the stone.

Who will roll the stone away?

Can we of feeble power?  
Our puny arms have they the strength,  
To meet the trying hour?  
We look at self, and foes that guard,  
Long ere we reach the spot,  
And unbelief the answer gives,  
"Remove it, you can not."

And lo, the stone is rolled away!

Our God has gone before,  
And done what no one else could do.  
Behold, an open door!  
Ask not again, poor anxious soul,  
The question of that hour;  
But leave the stones for God to roll  
By His Almighty power.

mon road of our discipleship. "If any man will come after me, let him deny himself and take up his cross and follow me."

"The soul of life is in the will to give The best of life in willing sacrifice; Youth only reaches greatness when it dies In fullest prime that love and truth may live."

David Livingstone resolved that he would open a road into Africa or perish. But the Jerusalem road does not offer an alternative. It promises a consequence. It is not "open a road or perish"; it is

never turned aside or took back his vow. Paul could add nothing to the merit of Christ's Cross, but Christ's passion requires the service of sacrificial souls. And we may all in our own degree walk that road.

"No easy hope shall bring me to my goal,  
But iron sacrifice of body, will, and soul."

## II

### The Christ of Serene Patience

The Jerusalem road discloses the Christ of serene patience. The road held for Him encounters with prejudice, despising, persecution. Messengers were sent in advance to procure hospitality in the village which the company were approaching, but they returned with the discouraging report that "the Samaritans would not receive him because his face was as though he would go to Jerusalem."

There is a certain revelation of character in the way in which men endure harsh treatment, the manner in which they meet slights, rebuffs, insults; in the way in which they bear misunderstandings, delays, disappointments. When the disciples encountered the old Samaritan prejudice they were moved to fierce indignation and wanted to consume the village with a baptism of burning. They met opposition with threat of outrage.

The word "reprisals" has a modern flavor about it, but the thing itself is as old as man. It is fatally easy to meet antagonism with antagonism, to allow anger to kindle anger. When that happens every good thing is lost.

### Between Two Fires

Christ was between two fires; the fire of hostile prejudice and the fire of offended pride, and in that hot air He kept a quiet mind and observed a lofty repose. He had a rebuke for His disciples—they should have known better the things which Christ would approve. For the village He had no further word; it did not know the hour of its visitation.

Jesus led them to another village. His marvelous serenity and exceeding tolerance made them ashamed of their anger. He, so friendly, with so much to give, against whom the offense had been committed, never lost patience with mankind or withdrew His charity and trust. With unflinching generosity He went to another village, pursuing "the ungracious path as though 'twere rosy strewn." But it was He who strewed there the roses of charity, patience, and love. He had been contemptuously treated, but He would not on that account lose faith in Himself or surrender His mission.

He had been refused admission, but He never contemplated the resignation of His task. He would allow no discourtesy to shut up His bowels of compassion. He would not suffer the refusal of one to discredit or disinherit another. He would give every life its unprejudiced chance.

You can never go to the wrong man with the gospel, and the gospel does not fail because one man refuses it or because one village rejects it. In His patience He led them to another village.

### A Serene Confidence

Thus the Jerusalem road reveals the Christ of serene and undiscouraged mind.

Along that road the steadfast face was smitten, buffeted and spat on. But the face never lost its steadfastness, nor the mind its serenity. When the face was kissed in the garden by the lips of the traitor—that was the unkindest cut of all. The wonder is that it did not leave a scar. Beside this, the insult of the Samaritan village was a light thing. But Christ lived His life from great depths. When He was reviled, He reviled not again; when He suffered, He threatened not. He remained unembittered and undismayed. He was living for the future in the distance. He never thought for a moment that He had failed or would fail. "He shall not fail nor be discouraged," wrote the prophet in advance, and Christ vindicated the prophet's trust. He carried a serene confidence in Himself, in His mission, in the kingdom of God, in the potentialities of human nature, throughout the world and throughout all time. It was a confidence that knew all the facts, counted all the cost, reckoned all the sacrifice, foresaw all the disappointment, all the proud aggressiveness of evil, all the arrogance of the world-spirit, and moved to meet them with the full assurance that they would all wear down and vanish before His ultimate glory.

Never did any cause seem so completely crushed, nor any life appear so utterly to fail as when He died ignominiously, yet unperplexed, upon a Roman cross; yet never was conquest so amply and finally won. His serenity has always had some value for His people. Our frail and fainting hearts fall back upon His assurance; we believe in His belief and are at peace.

It is the sacrificial life that is the truly serene life. Only the man who is doing his utmost has the right to be unperplexed about the ultimate issues. He fights not as one who beats the air, but as one who knows that the unseen allies are with him, the fundamental forces of the world are on his side, and the last word of all things is with God.

## III

### The Christ of the Social Heart

The Jerusalem road reveals the Christ of social sympathies.

He went through the cities and villages, teaching and journeying toward Jerusalem. Luke's record may not give us the events in chronological order, but for the unfolding of Christ they are on an ascending scale. At every step we are made conscious of a higher reach on a wider range of appeal and power. And yet the impression Luke gives us is that through many movements and many activities Christ was always tending to one goal.

In that journey Jesus did not take the unfrequented road. He did not deliberately make it solitary. Pity and self-absorption are apt to cultivate a certain aloofness from mankind, but Christ had neither the emotion nor the desire for the unaccompanied way or the unshared task. There was in His nature a hunger for mankind, a peculiar homesickness for human company. Men and women were never loved as Christ loved them, nor on such a scale. His compassion covered the whole spread of human life. He took all men to His heart.

John the Baptist made religion an ascetic retreat from life, a piety that prospered in the wilderness, far from the maddening crowd and the world's tumultuous strife. But Jesus made religion a thing of cities and villages. He broadened it out into wide and generous contact. He wove it into the warp and woof of man's existence.

### Multiplying Human Contacts

When Robert Moffat kindled the imagination of David Livingstone with the vision of the smoke of a thousand villages streaking the morning sun, he made Livingstone see the world as Jesus saw it. It was that vision of the villages that set Livingstone's feet upon the Jerusalem road. The gospel multiplies our human contacts. It relates us intimately to all men. Browning wrote of an isolated soul

Sitting by the poisoned springs of life,  
Waiting for the morrow to free us from all  
strife.

But detachments of this kind are not Christian. The prophet Elisha found a better occupation, who, when he discovered a poisoned well, took some herbage from the forest, a branch from a tree, and put it into the well, sweetening and purifying the water. The leaves of the "tree of life" are for the healing of the nations, for the sweetening of the bitterness of all this evil world. And we wait for human hands to establish the saving contacts, to bring together God's remedy and man's necessity.

It is a false desire that wishes to be freed from strife. So long as things are as they are in this world, we must be at war. There are things about us with which we cannot be on terms of peace and good will. The urge of the Christian heart is that we should come out and take our share of hardship as good soldiers of Jesus Christ. Wherever we find sacrifice, self-denial, suffering of a high and exacting order, we have to match it with some equivalent sacrifice, self-denial, and service of our own. We are all equally commissioned and equally endowed of the Spirit to discharge the will of God. To none of us is granted exemption from cross-bearing, and cross-bearing means self-denial and service.

### A Dramatic Moment

A dramatic moment arrived in the village itinerary of Jesus when someone asked Him the pessimistic question, "Are there few that be saved?" That question loosed the soul of Jesus for a moment, liberated His confidence, articulated His assurance: "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." He saw the Jerusalem road fork off in all directions, lead to all points of the compass, and bring back a ceaseless pageant of pilgrims to the privilege and citizenship of the kingdom of God. It was that vision that sustained Him as He journeyed. It was for its fulfillment He suffered, saying, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus saw His



cross against the background of the universe. He died for a whole world's redemption. He set His gospel free from everything local and temporal. He made it universal and spiritual. This extensiveness of the kingdom was in His mind when He told the story of the supper whose guests were gathered from the streets and lanes of the city. It was also in His mind when He related the history of lost things found again, the lost sheep recaptured, the lost coin recovered, the lost son restored. In that fifteenth chapter of Luke Jesus was stating in a picturesque and dramatic way the effects of the gospel. It was most palpably in His mind when He disclosed His vision of coming millions from the uttermost parts of the earth. He knew His own aptitude to suit all ages of man's life, all temperaments of society, all degrees of necessity, all varieties of culture and color, all diversities of epoch and of race.

#### IV

##### The Christ of Victorious Energy

The Christ of the Jerusalem road is the Christ of saving efficacy. "It came to pass as he went to Jerusalem, and as he entered into a certain village, there met him ten men that were lepers." Misery gives men strange bed fellows. In Sir Walter Scott's *Ivanhoe*, Rebecca, in defense of her ministry to Ivanhoe, said, "In wounds and in misery the Gentile is the Jew's brother." The wounds and misery of leprosy linked these ten men together in a pathetic brotherhood.

Lepers were the most helpless objects of the old world. Their loathsome disease incapacitated them for labor or for love. Existence meant slow physical death. They were the off-scouring of the race, the derelicts of human kind, the outcasts of the world. On the Jerusalem road Christ met man's uttermost distress and proved Himself man's uttermost deliverer. His gospel is universal and it is adequate. He took the higher way with these men. He did not heal them on the spot. He sent them to the priest and as they were going they were cleansed. Their setting out must have been an impressive sight, a mighty act of faith, a pathetic pageant of disease, and it was as they journeyed that the dramatic thing happened—they were cleansed! Their skin came again as that of a little child. That is the poetry

of life made new; life for them began again. It made a fresh start as with the beauty of a new infancy. It is the Christ of the Jerusalem road who brings men and women to the land of beginning again. That is the greatest ministry of the gospel; the greatest and best thing that could be in this world of man.

The narrative states that one of the ten when he saw that he was cleansed returned and gave thanks. Gratitude is a sweet and acceptable grace. In a casual world like this it is a rare commodity, but it often meets you in unexpected places. This grateful man was a Samaritan. That means, technically, a "stranger." By the

Christ to its goal. But at the same time its influence broadens out into the world. When He came near the city He wept, not for Himself, but for it. The Samaritan village might be forgiven its refusal; Jerusalem itself was guilty of an infinitely greater outrage. At Jerusalem He made His exodus. He came to the cross towards which all His life had been one undeviating journey. In that exodus of the cross He broke through all the barriers of mist and night, and by taking away sin He cleft a passage through darkness and estrangement to right and reconciliation with God. He built the way past death to life and immortality, the promised land of the dreams of man, the regained paradise of God. The cross was the consummation and crown of all the undertaking that took Him first from heaven to earth.

Here is a gospel too big to keep. It will not, cannot keep. Unless you pass it on you do not own it. You can only keep it by giving it away. From the time that it was born and became a thing of the Jerusalem road, it claims the highways of the heart of man and the highways of the world. Christ reproduces Himself in His disciples. His feet are not on the Jerusalem road today except as His people walk there and He keeps company with every pilgrim who travels there. For the disciple as for his Lord there is no other road. Its dedication is that it was His road first, and it is ours because it was His.

"O Thou, who pleaded ever 'mid disdain  
That when for weaker peoples we did give  
Our own sweet lives, alone then did we live—  
Know Thou, O Christ, that didst not live in vain,  
For we have found in love vitality,  
And tread with Thee the way to Calvary."

It may be a difficult task which is before us, but we must not be discouraged. Difficulties are what make character; men who can go into a hard field and succeed—they are the men we want. Any quantity of men are looking for easy places, but the world will never hear of them. We want men who are looking for hard places, who are willing to go into the darkest corners of the earth and make those dark places bloom like gardens. They can do it if the Lord is with them.—D. L. Moody.

## Easter Dawn

By Erna E. Hoefs, Portland, Ore.

### Easter!

*Hark! the joy-bells ring it,  
Gladsome voices sing it,  
Our Saviour lives!  
With victory's flag unfurled,  
Above a sinful world,  
New life He gives.*

### Easter!

*And worshipers are thronging.  
His temple with their longing  
To praise His name.  
From out the darkest prison,  
The Lord of light hath risen,  
The world to claim.*

### Easter!

*All nature is awaking,  
With all the earth partaking,  
Of this great joy.  
Oh, how the news doth thrill us,  
With love and praise doth fill us.  
None can destroy*

*The peace that comes from heaven,  
The hope that Christ hath given,  
This Easter dawn.  
Sad hearts be not repining,  
Eternal light is shining,  
The night is gone!*

Jewish law no "stranger" might eat of the passover, nor partake of the sacrifice of consecration, nor receive the anointing of holy oil. His participation in these things was forbidden by the law of Moses.

In the face of these prohibitions and exclusions, how impressive is the presence of this stranger, this Samaritan who surpasses these men of Jewish birth and privilege, in appreciation and gratitude, and by this spirit vindicates the new law of the gospel that obliterates all distinctions and affirms that all men may equally inherit the grace of God. Thus at the very start Jesus was amply justified in extending His charity and appeal to the Gentiles.

### The Road Narrows

The Jerusalem road narrows now for

# The Scofield Bible and Its Critics

By Rev. Harry E. Safford, Boston, Mass.

**A** STRIKING and lamentable anomaly found among Bible students and writers in modern times is the fact that those most interested in the millennium have frequently most intemperately disagreed over prophetic details, exhibiting far from a millennial spirit toward one another.

Satan appears to recognize premillenarians as his most effective opponents, and therefore has attempted with much success to weaken their testimony by arousing bitter personal feeling between contenders for different interpretations.

Perhaps the greatest single contribution to general knowledge of prophetic truth is the Scofield Bible, yet harshest criticism fell almost exclusively on the devoted head of Dr. Scofield during his lifetime, and in certain quarters still continues, regardless of the fact that a board of seven consulting editors, representing several denominations, and each a scholar and writer of distinction for years, co-operated in its publication, while many others in this country and Europe contributed to a lesser extent.

## Defending the Title

Even the distinctive title has been termed well nigh blasphemous, although the Authorized Version is exactly reproduced with merely introductions, footnotes and subheads added, thus forming the handiest combined Bible and commentary extant. But St. Jerome and Wycliff have always been honored for the translation bearing their names; and the King James Version bestowed on that monarch a fame scarcely deserved, considering that other men did all the work and in their introduction credited him with virtues unknown to history. The Bagster, Oxford, and Holman Bibles, each bound with teachers' helps, link business advertisements with the sacred book's title; and recent scholars like Dr. Moffatt have given their names to translations taking wide liberties with the original text without encountering such extreme censure.

The principle involved in using all these other names is the same. If they be justified, there would appear no valid objection to the Scofield Bible, which differs mainly in being distinctly premillenarian in its comments. It has also been far more successful than any work of its critics in winning popular favor. Can this fact account for some of the hostility it has met? Perhaps not, but the criticism has at times unfortunately left this impression.

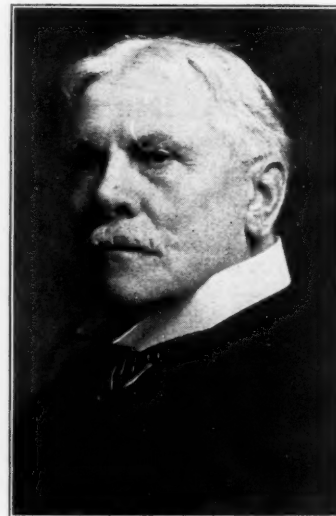
## The Essence of the Objections

It seems worth while to examine the essence of the objections of the critics and the principles of interpretation they adopt. For if these are correct we ought all to shift our views accordingly, but if erroneous we should faithfully warn others and realize afresh how dangerously subtle all error may be, since zealous students of the World are led astray.

We find these men take issue chiefly with the future position declared in the Bible

notes to be awaiting the Jews, and with the program sketched of coming events for Christian, although they also disapprove of the Scofield analysis of the past and present.

Lest these objections seem to cover about everything in prophecy, let us before discussing major differences set down the points on which there is agreement. Practically all premillenarians hold the following statements are scriptural:



Dr. C. I. Scofield

1. In the Old Testament the Jews were promised a world-wide kingdom or superstate on earth, under a Davidic sovereign, that has never been realized.

2. Ezekiel's vision of the Temple, priests, and sacrifices restored in Jerusalem has never been realized.

3. Our Lord foretold a devastating siege of Jerusalem which came to pass in the year 70 A. D.

4. He also foretold a great tribulation on earth such as never had been nor would be again.

5. Christ is coming back to reign over this earth, thus restoring the dynasty of David. This implies people will then be living here as His subjects.

6. His return is near but its exact date is unknown to men.

7. All Jews and Gentiles who die unrepentant before Christ returns will have no second chance of salvation; they must be saved during life if at all.

8. At His return the saints who have died hitherto will be resurrected and believers then alive will be "changed," both companies sharing in Christ's sovereignty. That is, God will then remove the Church from earth that she may become the Bride by marriage with the Lamb.

9. A feature of His return will be the suddenness and secrecy with which He snatches away the Church.

10. Another feature will be His open and public appearance before the people then living on earth whom He will divide in judgment between sheep and goats.

11. A millennium has been foretold for the Church at some time and place, a thousand years during which she reigns with Christ while Satan is restrained in chains and the spirits of the wicked dead remain unreleased from death.

12. Satan's defeat at Armageddon precedes the millennium. Also in the closing days of the age Satan will rally to battle all the wicked then on earth, only to suffer a second defeat. This final overthrow will result in his committal to the lake of fire for everlasting punishment, whither the wicked will all follow him after being sentenced at God's judgment throne.

## A Victorious Jewish State

Now what further facts of prophecy do the Scofield editors find in Scripture and on what grounds does the opposition base dissent? The former teach that a divine covenant with David, other than Christ's new covenant with the Church, guarantees that a victorious Jewish state will yet be erected on earth. Paul teaches this when he reminds us in the same connection that the gifts and the calling of God are not repented of, and He is able to keep His own word, displacing stony hearts with those of flesh, the one condition essential to Jewish blessing.

They believe the remnant of His people, God's peculiar treasure, whose survival through the centuries is admitted to be a wonderful fact, has been preserved for this clearly stated purpose. They believe the twelve tribes are to return to Palestine in unbelief, but when Christ shall once more stand upon Olivet, for their succor in a siege of Jerusalem that will more than duplicate the horrors of the first century, they shall look on Him whom they pierced and at last recognize and welcome their Messiah. Then it is expected the Temple and service will be restored for the Jews, probably as a memorial (as they evidently remained for Paul throughout his Christian life), seeing that the atoning Lamb has been slain once for all.

In other words, the Scofield editors accept the apostle's definite statement in Romans: "A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved; even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob;

And this is my covenant unto them, When I shall take away their sins.

## And What Do the Critics Reply?

Ardently as any anti-Semitic European they insist that such a re-establishment of the Jewish kingdom would be impossible because it was irretrievably lost through

Moody Bible Institute Monthly

sin. They contend that such a fulfilment of the Old Testament prophecies would be carnal and fleshly, and the restoration of the Temple would reverse the divine plan of salvation; any change of purpose for the sacrifices being an unwarranted assumption because not announced in Scripture.

The last point seems a doubtful argument from silence in view of Ezekiel's detailed description. Also we are tempted to ask whether God originally promised a carnal, fleshly kingdom of which He could not approve? The fact that the Word was made flesh, that Christ called attention to His own flesh as a feature of resurrection existence, and that hearts of flesh are promised to the redeemed tribes, the physical being used in this last instance figuratively, would indicate that material things, even our bodies, are not essentially evil. Here is where theoretical reasoning fails as a substitute for scholarly exegesis. The advocates of Anglo-Israelism make a similar error, assembling all repetitions of a given word in Scripture, regardless of its different contexts, and thereby arriving at most absurd conclusions.

#### Theories against Facts

But all the argument of critics is beside the mark. They are setting up theories against facts, their idea of what God could do versus the inspired revelation of what He will do.

The only question for us to determine is, What does the Bible prophesy? Manifestly nothing can be theoretically unscriptural if distinctly foretold in Scripture. Can we not trust God to be consistent with Himself and to find means of performing whatever He has promised? Or must we, like higher critics who reject all prophecy as literal foretelling, edit the divine revelation to save Him from embarrassment?

As a way of avoiding open rejection or alteration of the text this type of interpreter in part minimizes God's promises to the Jews, either holding them all conditional or finding their sufficient fulfilment in the feeble return from Babylon. In part he spiritualizes them by a transfer to the Church whose blessings are admittedly not of earth but heavenly. This, by the way, is the favorite postmillenarian method

of reasoning, but whoever employs it assails the integrity of God and undermines the value of all written revelation.

We should never forget that the New Testament from Romans to the end was written primarily for the Church, even Hebrews being designed to safeguard and strengthen Jewish Christians. Though membership was open to all, the proportion of Jews to the entire enrolment rapidly dwindled with the extension of foreign mission work, and the distinctness of their separate contribution to the world's community life faded out. In fact had it not been for the non-Christian Jews, Jewry might have become entirely merged in the

ing here a distinction between real and nominal Israelites, and in the former class a reference to Jews who are Christians. Whence they reason that, conversely, Christians as a whole become Israelites and, being Abraham's spiritual seed by faith, their heavenly inheritance from him represents and fulfills all that was promised to the children of circumcision.

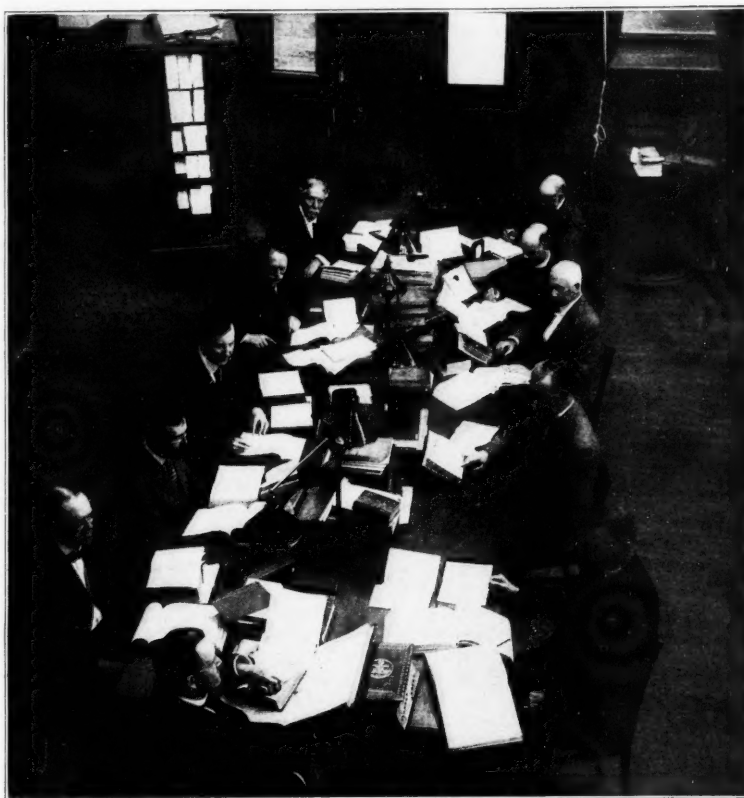
But let us note the following facts and Paul's line of argument in this passage:

- (a) He is informing Romans (practically all Gentiles) concerning his own race.
- (b) All Israelites are descendants of Jacob and hence heirs of promise; they are not like Ishmaelites or the Edomites from Esau.
- (c) Paul mourns their universal lost condition, declaring them accursed because rejecting Christ the Messiah, however loyal to Judaism they may be. That is, the term "Israelite" means to Paul an unsaved Jew.
- (d) Next he refutes the inference that because of their lost condition God's word, His promise of salvation, is come to nought. For he asserts that not all who are of Israel deserve still the classification of "Israelites," seeing that some like himself have ceased to reject the Messiah and are now Christians. If Paul were pointing out the obvious and always known fact that some Jews are not loyal to the faith they profess, this would not help his argument by proving the success of God's word.
- (e) Then he adds an illustrative parallel from Jewish history, namely, not all of Abraham's descendants are heirs to the promised

salvation; their descent must have come through Isaac and Jacob. That is to say, a minority of Israelites have escaped the curse, just as a minority of Abrahamites have missed the blessing.

#### Viewing Romans as a Whole

The book of Romans must be viewed as a whole. In the second chapter Paul shows how Jewish righteousness, desired by God for all the chosen people, depends on a right attitude of heart, expressed in perfectly observing the Mosaic law: "He is a Jew who is one inwardly." But in chapter three he makes plain that in human experience this method of salvation always has been impracticable because no one ever



Old Testament Committee in an alcove of the library at Princeton Theological Seminary, preparing the edition of "The 1911 Bible," commemorative of the Tercentenary of the King James Version. The chairman, at the head of the table nearest the reader, is Professor Richard Dick Wilson, of Princeton. At his left, passing down to the other end of the table are, in order, Professors Raven, of New Brunswick; Creelman, of Auburn; Robinson, of McCormick; Kyle, of Xenia, and Dr. C. I. Scofield. At his right moving in the same direction are Rev. Thomas J. Packard, of Maryland; Professor Hayes, of Garrett Bible Institute; Dean Crawford, of Virginia Theological Seminary; Principal O'Meara, of Wycliffe College, Toronto, and Dr. Gray, of the Moody Bible Institute.

Gentile population of earth. Likewise the Holy Spirit came for ministry to and through the Church. With her He will withdraw at the termination of this age, leaving the unconverted Jews and Gentiles here. So the Semitic race and problem will remain. Can any one prove the erection of a Jewish state will then be impossible?

#### Romans 9:6 Explained

To meet the counter objection that the promised blessings are exclusively Jewish which the critics of the Scofield Bible would claim for the Church, the latter point to the statement in Romans 9:6 that not all are Israel who are of Israel, find-



yet kept the whole law—the very truth continually taught by lambs on Jewish altars slain in atonement for the failure of those who offered them. And now that the Lamb of God has borne the iniquity of them all on the Cross, to be a Jew inwardly and offer the old sacrifices, shadows of the real, will no longer suffice; each must personally accept the Messiah to whom his ancestors dimly looked forward. Such become Christians, “the Israel of God,” as Paul once calls them in distinction from “Israelites.”

The wall of partition is thus broken down, but only between Gentile Christians and the few Jews within the Church. It does not alter the fact that the bulk of conscientious Jewry has always remained outside awaiting its Messiah, nor does the Gentile Church by absorbing the Jewish minority, its early nucleus, become inwardly Israelitish and heir to the promises given the chosen race. At a time when most of that race were spiritually lost the inspired Word declared all Israel was to be saved in fulfillment of prophecy. When may we expect this to come to pass?

#### The Divine Program for the Future

This brings us to the second great objection raised against the Scofield Bible notes, namely, their outline of the divine program for the future, particularly as regards Christians and the millennium. The editors adopt the futurist interpretation of Daniel's visions and most of Revelation, partly because finding no events in history to date closely corresponding to what is foretold, but chiefly on the ground of Christ's command to John on Patmos to write down “the things which are, and the things which shall come to pass hereafter.” Forthwith, in word pictures of the seven churches, the apostle is shown conditions which well represent religious history as we have seen it unfolded through the centuries of the present dispensation. Next he is transported in the Spirit to heaven to behold the things hereafter, as he is expressly told again. There follow many scenes revealing what is to take place in heaven and on earth. To call these the facts of the future does not seem theoretical in view of the inspired record.

But again the critics have a theory: they cannot accept what is written because they believe it intends to describe chiefly the present age, although many of the revealed events have to be wrenched out of all semblance to the description in order to fit in now. The Jews are there represented as on earth, at least 144,000 of them, sealed as servants of God and identified tribe by tribe, yet the theorists cannot find them in the book because their theory does not admit of the Jews ever being saved as a distinct people. It is declared this would amount to a second chance for them, a thing which is impossible after Christ returns. Well, at this stage of the Revelation He has not yet returned nor have these Jews died, and Hebrews says death is the barrier beyond which only judgment awaits. We have already agreed that any who have died are past hope.

#### The Coming Tribulation

Moreover, a terrible tribulation on earth is portrayed, quite beyond anything known to history, and for that very reason

strongly suggestive of the one disclosed in Christ's Olivet discourse, of which He said the same would be true; hence this lies still in the future. But the historical interpretation forces the critics to explain it as the sack of Jerusalem in the first century and other suffering endured by the faithful in this dispensation.

None of these times of trouble, however, began or terminated as prophesied, with the abomination of desolation standing in the holy place as the opening sign; or falling stars, the Son of man coming on the clouds, and angels gathering the elect, at the close. Nor has our era in general been so characterized by suffering, even for the Jews, as to justify calling it a tribulation still in process. Prophetic details can have no value for us if not more definitely fulfilled than that. But Christ announced another sign that was to warn men of an approaching desolation of Jerusalem, and this is precisely what was seen in the year 70 when armies encompassed the city. Is it necessary to conclude He had only one siege in mind, rather than accept His descriptions as applying to different sieges, the former foreshadowing the greater and final one?

#### Successive and Progressive Fulfillments

The conception of successive and progressive fulfillments, culminating in a complete accomplishment at the end of the age, does no violence to Scripture and explains many prophecies that seem more than once to have partially come to pass. Thus the historical interpretation has its place within the futurist. No one can say absolutely that literal fulfilment will be impossible in the future amid conditions unknown today. It is only when we try to fit prophesied events to present history that our difficulties increase. Any interpretation which takes the Bible literally has much in its favor, and any which explains away the literal meaning awakens distrust.

Finally, what sound objection can be urged against locating the millennium on earth in the future, after the saints have

been caught away before the tribulation and later have accompanied Christ back as His Bride when “every eye shall see Him”? Certainly their secret rapture, their absence during earth's time of trouble, and their manifestation with Him in His glory, are all definitely promised. The only question is when each occurs. This arrangement carries the saints onward from glory to glory until, after the millennium and Satan's final defeat and judgment with the wicked, the new heaven and earth shall appear.

#### Not in the Spirit Realm

In view of the prevailing wickedness throughout the world, it is folly to argue that the millennium belongs in the spirit realm and runs parallel with the present age on the ground that the Devil's power is now restrained and Christians are free to preach without fear of persecution or death. If Satan is under any restraint it is not commensurate in degree with the foretold imprisonment in chains. But this planet will yet be the scene of his last battle for he marshals the nations here. And if the righteous are to share Christ's sovereignty over the earth they must have earthly subjects. Also if David's kingdom is to be re-erected as promised, where else can it be? Not the resurrection life, but the Messiah's appearing is the hope of Israel, though through Him they will at length attain the other also. The gospel they are to learn and to herald in the millennial dispensation will not be a new or another message, but simply “the old, old story” of salvation through the blood of the Lamb that taketh away the sin of the world. Christ is the “Root of David” and into Him, not into the Church, shall Israel be grafted again, just as she herself has already been ingrafted, but ere then her enrolment will be completed.

Thus all of God's prophecies given to inspired writers concerning things to come can be literally accepted as facts of the future if human theories are not given prior place.

## Resurrection

*By Edward Ashland, San Francisco, Calif.*

With hearts afire, on bended knee,  
We breathe our prayer, O God, to Thee;  
Thy name we praise, our thanks we give,  
For Christ arose that we might live.

He died and rose that we who trust  
Might live with Him among the just;  
He died, and rose on the third day,  
Our sin to be, our debt to pay.

We walked in sin, in dark we trod,  
Without a hope, and without God;  
But thro' the death of His dear Son  
He conquered sin, the sinless One.

In Christ we died, were buried, raised  
To heavenly heights, His name be praised!  
He faced the cross, alone He trod,  
The God of grace, the grace of God.

# The Modern View of Missions in the Light of The Student Volunteer Convention

By John Horsch, Scottdale, Pa.

**R**EPORTS of the convention of the Student Volunteer Movement, recently held in Detroit, have been published in numerous periodicals.

In the January 12 number of the *Christian Century*, the most widely read modernist journal of America, there appeared a noteworthy report together with a lengthy editorial article on the subject.

These articles establish the interesting fact that the convention revealed a deep cleavage between the theological position of the appointed speakers and that of the student volunteers in attendance. The speakers, with few exceptions, defended the new view of the object of missions, while the students and missionaries, with the exception of a small minority, took an outspokenly fundamentalist attitude. Without question this is a fact which should vitally interest every lover of evangelical truth.

## The Point of Cleavage

In the opinion of nearly all speakers at this convention, missions should no longer be considered "a one-sided sending and giving project" but rather "a reciprocal fellowship," "a give and receive arrangement" between the missionary and the non-Christian peoples among whom he labors. It is held that the object of missions should not be the conversion of heathen and other non-Christians to the Christian faith, but the amelioration of general world conditions. The new message of "the Jesus way of life" is to be offered as a substitute for the gospel message.

The view was emphasized at this convention that the aim of modern missions is not the evangelization but the "Christianization" of the world. In modernist language Christianization means the inauguration of a new world order to be brought about through social, economic, and political reforms.

It is claimed that our present social order, in which comparatively few are capitalists while the majority are workers, is unchristian. At the Detroit convention Sherwood Eddy and others eloquently denounced "the wickedness of the present social order." The new mission program which they defended is one of Christianization through the establishment of a new social order which is called the kingdom of God. The aim is world socialization. The most distinguished author to advocate "the regeneration of the world through socialization" was Walter Rauschenbusch. The proposed changes in the social order are to be brought about by the use of the ballot and other peaceful means.

## Russia an Example

Now a social order, such as the program of Sherwood Eddy and other speak-

ers at Detroit calls for, has been established since the World War in Russia. While those who accept the platform of the late Professor Rauschenbusch do not approve of the methods used by the Bolsheviks, they substantially agree with them in the supposition that the world can be regenerated through socialization. In fact, they believe socialization and "Christianization of the social order" to be synonymous terms. Christian doctrine, they hold to be of no real importance. Professor Rauschenbusch, it is true, wrote a book, entitled *A Theology for the Social Gospel*, but he confessed frankly that he did not believe any theology to be essential for the success of the movement for a new world order.

From the published reports it is clear that the inauguration of a new world order was considered the object of missions by a number of the speakers at Detroit. The editor of the *Christian Century* says on this point:

"The problem of missions has become, in the thinking of the speakers at Detroit, the problem of world Christianization. And this new phrase contains all the social, economic, and political implications that the most advanced prophets of a comprehensive social gospel have been preaching since the days of Rauschenbusch."

## A Factor for World Peace?

The defenders of the view that the world can be Christianized through radical changes in the social order are of the opinion that such socialization, if established in all countries, will prove the greatest factor for world peace. They overlook the outstanding fact that one of the leading principles of socialism is the doctrine of the need of a struggle between the masses and the capitalists—a strenuous conflict between the two classes of society. In Russia this conflict took the form of a violent revolution. Now Russia has been socialized and yet the struggle between the classes continues. The former capitalists and their families are hated and oppressed. If they succeed in making a beginning in accumulating property they are disfranchised.

The first Christian church in Jerusalem, it is true, practiced for a time a community of goods. Their "having all things common" was an entirely voluntary arrangement, however. It was the outflow of Christian love and was based on the principle, "What is mine, is thine" while socialism is founded on the maxim, "What is thine, is mine." Not for a moment did the first Christians advocate world socialization. They considered themselves stewards over their earthly possessions. The idea of Christianization through socialization would have been absurd to their thinking.

A number of writers have supposed that the practice of community of goods by the so-called Hutterian Mennonites (in South Dakota and Alberta) shows that world communism is possible and desirable. Nothing could be farther from the truth. The history of these people affords definite proof that when the Spirit of Christ departed from the communities the practice of "having all things common" became an unbearable burden. It need scarcely be said that the Hutterian Mennonites are opponents of communism as a world order.

It is significant that among the appointed speakers at Detroit there were those who were known to be friends of the social order inaugurated in Russia. While it must be conceded that not all innovations made in consequence of the social revolution in Russia are to be censured, yet the fierce atheism and the crimes of the Bolsheviks show strikingly the fallacy of the idea of Christianization through socialization.

## The Missionary's Message Changed

As already intimated, the new view of missions means a radical change in the missionary's message. Indeed, the message is not only modified or changed but the old message is discarded for a new one which does not involve the acceptance of Christian doctrine. In fact, the writings of a number of the speakers at Detroit show that they believe some of the fundamental evangelical doctrines to be but obstacles to a united effort for a social regeneration of the world. They deny the inspiration of Scripture and therefore can accept no doctrine on the authority of the Bible.

From the Bible and the "sacred books of the East" that which is considered conducive for bringing about the desired social ends is to be selected and used. The immediate aim of the mission enterprise is to afford to Christendom a means to learn from non-Christian peoples, on the one hand, and to offer to non-Christians the opportunity to learn from the Christian (more correctly modernist) missionaries, on the other hand. Missions are conceived not as something done *for* adherents of other religions, but as engaging in definite *work* with them. The arrangement is to be one of sharing and co-operation. This was, on the whole, the position of the leaders in this convention. The Federal Council Bulletin says on this point:

"It was emphasized by speakers from the platform and by students in the 'colloquia' assemblies (discussion groups) that the method of missions in the future must be one of sharing and of seeking the co-operation of other (pagan) peoples, not of complacent

propaganda by the Western (nominally Christian) world."

#### Why Not a League of Religions?

A clear presentation and defense of this view of missions was published under the title, "Why Not a League of Religions?" in the *Christian Exponent* (Jan. 3, 1928), a paper printed for circulation in the denomination of which the present writer is a member. The writer of the article says:

"'Missions' implies a one-sided sending and giving project, whereas this generation is discovering that an exchange, or a 'give and receive' arrangement, is more desirable and more correct. There is nothing inconsistent in being a true follower of Jesus and recognizing the same principles in many other of the world's religions even though they are stated differently. We must develop a real appreciation for these religions and a willingness to learn from them as well as to teach them."

It was asserted at the convention in Detroit that in India "Christianity is breaking out beyond the borders of the Christian church." However, the Christianity referred to is in fact the so-called "Jesus way of life" which is supposed to be a substitute of the gospel.

The denunciatory attacks on denominationalism made in this convention were in keeping with the general tenor of the principal addresses given: that differences between Fundamentalism and Modernism are of small consequence.

Among the speakers there were those who favored a religious union on a similar platform as that adopted by some of the so-called community churches whose aim is a union of all members of a given community without respect to their religious or non-religious views. The object is not to *convert* non-Chris-

tians to definite religious views of any kind, but to *confer* with them. The principle then is the same as that of the modernized missions. Doctrine being considered unessential, the religious differences existing among the American people are to be disregarded.

The Christian people of America are expected to consent to the adoption of a platform so broad as to include those who deny all the doctrines of the faith. Clearly such a union would mean the greatest calamity conceivable to the cause of Christ in America.

#### Fundamentalist Students

A writer in the paper mentioned in the outset says that in spite of powerful presentation of the new view of missions by the speakers at Detroit, the fundamentalist attitude "ruled over the large majority" of the attending students. The editor of the same paper, after referring to "the apparent chasm between the platform and the audience," states:

"Of the students who spoke in the numerous discussion groups, or of those who proposed questions to the speakers in the open meetings, a *clear majority*—one is tempted to make the expression much stronger—*gave expression to an aggressive . . . Fundamentalism*. These students still think in the categories which resolve religions into 'true' and 'false,' there being but one true one."

The same writer speaks of "the failure of the student audience at Detroit to understand or to sympathize with the point of view expressed by many of the speakers."

Here is cause, with Paul at Three Taverns, to "thank God and take courage." Between 3,000 and 4,000 American student volunteers for missions, gathered in a convention, are evidently, with the

exception of a small minority, convinced fundamentalists despite the modernist influences prevalent in many institutions of learning. These students did not hesitate to show their colors in the face of a modernist convention leadership.

#### Modernism Kills Missions

The *Literary Digest* for January 21 has an article on the "Decline of the Mission Spirit." Such a decline is certainly not in evidence among those who stand true to the old Bible faith. On the other hand, if the purpose of missions is conceived to be "not to convert but to confer" (to use the popular Unitarian slogan), it goes without saying that missionary zeal will die an ignominious death.

Modernism has no missionary message. Confering with various religionists of Asia and Africa and assuring them that they are on the whole on the right way, cannot, even if considered from the modernist viewpoint, be a matter of such importance as to justify a great organized movement such as the Christian mission enterprise. It is safe to say that no modernist of sound mind will give tithes for the support of such a movement.

In a circular advertising the complete report of the Detroit convention, the following sentence is quoted from a religious paper: "A way must be found by which the interpretation of missions which was given utterance at Detroit may be echoed and magnified in all our college campuses" in order to win the students for the modern view of missions. We say on the contrary that a way must be found for giving needed information on the shallowness and emptiness of Modernism and the unreasonableness of the new view of missions for the benefit of not only the student volunteers but of all others who are interested.

## How Calamity Becomes a Blessing

By E. P. Branch, Melbourne, Fla.

**H**OW to reconcile great calamities with the overruling providence of a God of infinite love, is the problem which puzzles many an earnest soul, and hardens doubt into unbelief in others.

How can a God of love permit the tornado, the earthquake, the flood and the conflagration, with great loss of life and property? Surely infinite wisdom, coupled with infinite love, could so manage as to avoid these great and heart-rending calamities?

Doubtless infinite wisdom can prevent them, if it should seem wise and best; but there is where we are in the dark. We see the ruin, the mangled bodies, the widows and orphans, and we straightway pronounce judgment, and say a loving Father would not permit it. But how little we know about it! What presumption it is for us, with our limited vision, to question the wisdom of the Sovereign of the universe! We have

no data for relating cause to effect, except in a very limited way, and are still more straightened when it comes to predicting results.

#### How God Looks upon This Life

We judge events by their bearing upon this temporary stage of existence. God looks upon this life only as a preparation for another and infinitely more important one. The loss of wealth may seem a very serious thing to us: to Him it may be the stepping stone to greater blessing. Later on as we begin to see the unfolding plan, we may discern, as in a dissolving view, a great blessing growing out of what was considered a great calamity.

While such experiences are very common in individual lives, they are not so rare in larger affairs. Many a soul can look back to some trying experience which concealed a blessing. It is so with communities and nations.

#### The Florida Blizzard

The darkest day in the history of Florida was connected with the disastrous blizzard of February, '95. It was desolation wide-spread and overwhelming. It spelled ruin for the land of orange groves.

But not many years elapsed before the blessing was clearly recognized. A one crop country, sooner or later will meet disaster. Our horticulturists and truck-growers had been warned for years of the danger of staking all on one crop. But most of them raised oranges, or pineapples, or a single vegetable, and bought everything else that was needed. Some of them did not even make a garden.

Experience is a dear teacher, but there are times when no other will meet the requirements. Varied crops, and dozens of industries, have taken the place of the single crop which had been the principal dependence of the state.

Moody Bible Institute Monthly



### Jacksonville's Fire

Six years after the freeze, in 1901, the greater part of Florida's principal city was wiped out by a conflagration. Hundreds of families were made homeless, and the business portion of the city was largely in ruins. But the stately, splendid city of Jacksonville today owes its prosperity and greatness to the great fire of '01.

Jacksonville, before that day of swirling flame, was a provincial village, as compared with the present city of approximately one hundred and fifty thousand people. While the ruins were still smoldering plans were being made for much better buildings. Within thirty days building had actively commenced, and has never since ceased.

But what can be said of the tornadoes which wrought havoc and death in St. Louis and Omaha, years ago; the tempest which flooded Galveston; the earthquakes which destroyed San Francisco and Messina, Italy, with their toll of thousands of lives? Can we discern any blessing resulting from such calamities?

### Destroying Lives?

We say the earthquake destroyed so many thousand lives. It is a mistake. No lives were ever destroyed by earthquake, or flood or tornado. Lives were changed, transformed, not destroyed. This transformation was bound to come to every soul, sooner or later. It was a matter of only a few days, months or years.

If anybody prepared to say when is the best time for casting off these mortal coils? Can anybody assert, with knowledge, that a single soul of the so-called victims of a cyclone would have gained anything by having remained in the body a few more months or years? Who can tell what sufferings or losses would have been theirs?

Eight or ten thousand people meet death every day in this country of ours, and nobody questions the wisdom or mercy of the Creator. Sickness, accident, crime, fire and flood have a part in this wholesale removal by death.

Many years ago a beautiful young woman was taken from earth. Brilliant, lovely in disposition, an inmate of a happy home, she seemed to have before her a useful and successful career. Why should Providence permit that career to be closed upon its threshold? Who can tell what that career might have been, if she had remained longer? What disappointments or difficulties would she have encountered? And who can tell what kind of a career she entered upon when freed from the limitations of the body? Did Providence make a mistake in calling that soul to a broader field of work?

Take the numerous cases of wholesale destruction of human life recorded in the book of Judges. There were the Cities of the Plain completely destroyed in a single night, and buried so that their sites were utterly lost. Would they have been better prepared for the great change which comes to all in due time if they had been left undisturbed for another generation?

### Ray Stannard Baker's Testimony

Ray Stannard Baker, in *Worlds Work*, some years ago, had this to say: "One comes to believe, after a time, that one of the best things that can happen to a town or community, or even perhaps to a nation, at this stage of civilization, at least, is to be compelled from time to time to go through some great disaster, some devastating misfortune.

"In the last few years the present writer has visited several cities in their hour of trial. He was in San Francisco after the earthquake; Atlanta after its race riot; Newark, Ohio, after its lynching and anti-saloon disturbance; Lawrence, Mass., during its great strike. In every case he found the sudden downfall of the solid, material guarantees of life, the stripping away of property, has produced a recrudescence of the spiritual, and has brought quickly uppermost the finest, soundest, highest qualities of the human character.

"At Dayton, Ohio, and other cities in the Miami valley, which I have been visiting, although many families will never recover their losses nor ever forget the friends and neighbors who perished in the great flood of 1913 and although everyone has been working and sacrificing for the last three years as never before, one will find a pretty general opinion that the flood, all things considered, has turned out to be the best thing that every happened in the Miami valley."

That is a remarkable statement but it is the candid opinion of an intelligent writer, after a careful study of the situation.

It is not necessary to believe that God always orders the earthquake and the flood. They follow the working of natural laws. If He brought about or permitted the famine in Egypt and Judea, the drowning of Pharaoh's army in the Red Sea, the electric storm on Mt. Carmel and the crumbling of the walls of Jericho, He could do it all within the confines of natural law.

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps on the sea,  
And rides upon the storm."

It is mysterious and awe-inspiring to us, with our limited outlook; but perfectly plain and natural to Him. We see a little sky from the bottom of a canyon: His vision takes in the universe.

### God Permits War

God could have prevented the world war, but for His own reasons He permitted it; and laid His plans to bring good out of it.

It is too early, even now, to see all of the results that will follow the most destructive of modern wars. Some of them are apparent. Before the war was over thoughtful minds were beginning to note the blessings growing out of it. Lord Northcliffe, Lady Somerset, H. G. Wells and other English authorities, asserted that the war was working a wonderful transformation and reformation, in the upper and middle classes of England.

Intelligent observers of the effect of the war upon the French people made the same claim. The tremendous pecuniary

loss was more than offset by the spiritual gain. In both nations people were beginning to estimate things by their real value. War taxes were leveling incomes, and sweeping away class distinctions.

Lady Henry Somerset was quoted as saying, "All the sorrows and losses will make in the end for a finer manhood and womanhood, with the delusions of the non-essentials swept from under." England could not pay too big a price for this new vision.

Nations that have been hoping and praying for liberty for generations have come out into the light of freedom. Poland, Bohemia, Jugo-Slavia, and other peoples, are at last free to work out their own destinies. They have gained that for which the Pilgrim Fathers crossed the Atlantic—freedom to worship God according to the dictates of conscience.

Where John Huss suffered martyrdom for his religion the people are now flocking to the Protestant churches, and a new era is dawning in education and material prosperity.

### Wealth More Dangerous Than Adversity

As to our own country the war brought a great increase in material wealth. Possibly as a result of that wealth, we have suffered morally and spiritually, demonstrating anew that great wealth is more dangerous than adversity.

But there has been a growing sentiment in favor of service as a national and personal ideal. Not what is he worth, but what has he done, is getting to be more and more the important question with our people. People are giving as they have never given before, and are discovering that it is a privilege as well as a duty, and that it does not impoverish. But we are drifting into a Continental Sabbath, and we need a return of the moral stamina of the Pilgrim Fathers. Will America need another baptism of blood to raise the standard of social, political, educational and religious life?

Twenty-five years from now it will be possible to balance the evils and blessings following the war much more intelligently than now.

"Let us hear the conclusion of the whole matter": Calamity and blessing are so intermingled that it is difficult for mortal wisdom to distinguish between them.

### HOW DOES FAITH DIFFER FROM INTELLECTUAL ASSENT?

Faith differs from mere intellectual assent in that the former contains an element of trust which is lacking in the latter. Faith is not mere *intellectual assent*, but the assent of the whole man. Further, it is not mere *assent*, for it not only "admits as true," it acts in accordance with the admittance.

"Faith begins with an experiment and ends in an experience." On the other hand, mere intellectual assent does not reach the experimental stage. It is this faith raised to its highest sphere and exercised on its supreme object, namely, the Lord Jesus Christ, which is the way of salvation.—Rev. J. E. Williamson, Cumberland, Eng.

# The Perfect Work of Patience

By Homera Homer-Dixon, Ottawa, Ont.

**I**N THE story of Job we have a marvelous picture of the work of patience, the end thereof, and the final glory, as beheld from three viewpoints—

Behind the scenes, the angelic watchers;  
Job himself, the main actor;  
The church of the present age.

All these are to be instructed; so God takes Job and lets us see certain amazing features revealed in suffering. These features are present in every case where a child of God is being taught in the school of patience, but they are seldom if ever so plainly shown.

One noticeable point is the interest shown by Satan and the spiritual world so far beyond our ken. Another strange thing is the blindness of the sufferer, the greater and cruel blindness of his friends, and the blindness concerning the deeper reasons for suffering that we find in Christians today.

The heavenly viewpoint showed the sufferer as greatly honored; earth saw him greatly dishonored.

## The Alternate Scenes

Let us consider the alternate scenes laid in heaven and on earth. First there is the earthly scene, a godly and wealthy man. Second, in heaven, a satanic challenge. Third, there is on earth a sudden rush of disaster, and the godly man standing firm. Fourth, we see in heaven another satanic challenge and sneer. Fifth, there is a long earthly scene of deepest sorrow. Sixth, we observe the descent of the Lord to have personal dealings with the tried soul. The seventh vision or scene is of the triumphant issue and subsequent glory. Let us group the scenes into their two great divisions, earthly and heavenly, and then consider them for a moment thus.

### I. The Heavenly Viewpoint

Behind the veil of the unseen are tremendous forces to be considered. We have occasional glimpses of a great host, unutterably vast, who are at times in the actual presence of Jehovah (Ps. 82:1; 138:1; Eccles. 5:6; 1 Cor. 10:11; 2 Chron. 18:18). They are called "gods" in 1 Samuel 29:13 and elsewhere, as the fallen angels are the gods worshiped by the heathen.

This great host is apparently formed of both the fallen and unfallen angels, who alike take the greatest interest in the affairs of this little world where the Almighty has set His love. In the use of the term "angels" we imply all those spiritual beings of whose existence we know very little, but who certainly exist in the great spaces and universes beyond our uttermost thought.

God's dealings with mankind are apparently all known to them, and they "desire to look into these things" (1 Pet. 1:12). Human experiences instruct the unseen, and in this age even "now unto

*My brethren, count it all joy when ye fall into divers trials, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.... Ye have heard of the patience of Job, and have seen the end of the Lord.—James 1:2-4; 5:11*

the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). These beings hear

### The Satanic Challenge

"Thou hast bribed Job to be good. He thinks it pays to serve Thee. He could not stand adversity."

That challenge must be accepted once for all. All the kingdom of spiritual existence was watching. Do we realize how vast a host is observing the way wherein we walk? Are we glorifying God, or disgracing Him before them all?

### II. The Earthly Viewpoint

Job knew nothing of the satanic challenge, the heavenly watchers, and the honor of being "a test case." He just suffered blindly.

A good man is here seen being improved by suffering which was not punishment in the general sense of the word. Satan is the fond father of the lie that all suffering is punishment. Punishment for a believer was all settled on Calvary; pain now is what God calls "purging" or pruning the vine.

Job's perfection was thrice noted (Job 1:1; 1:8; 2:3) and was attested by the words of James (James 3:2; Job 2:10). But there is

### A Pride of Perfection

Morality of even the highest kind cannot stand the test. His pride of righteousness must be consumed in the furnace. His friends tell him that his troubles are the just reward of some sin in his life, but this only strengthens his obstinate consciousness of self-righteousness. Finally God teaches him that while he may not deserve punishment (the sacrifices he offered were types of atonement for that) he does need purging. His trouble is not sin, but self.

Sorrow often makes men egotistical. Job became an egoist until God revealed Himself. He probed morbidly into his miserable heart and sorrows, when God wanted him to become occupied with Himself. Sorrow reveals self when it should reveal God and remove self. It must remove the good self as well as the bad self. Pride of morality, pride of holiness, self's own sweet self-sacrificings, self's lovable unselfishness, self's beautiful piety—all these things must go.

Job had (1) imputed righteousness (Job 1:5; Rom. 4:22, 23), and he also had (2) an upright life. But when sorrow came he clung more to his uprightness than to God's mercy.

### Why the Death of Job's Children?

Was it unkind, unjust, unnecessary, to

allow them to be slain, as part of Satan's permitted program—part of the great lesson of patience and endurance with which the very soul of Job was to be seared? No! Never let us question what God allows. When asked for the

reason of his sufferings, a great saint replied: "No, I see no reason, but God's will is as perfect as a thousand reasons."

However, we may consider the following points in this connection:

(1) They had to die sometime or other. Why not die at a time when their death would be useful in educating through Job ten thousands of God's suffering saints?

(2) They would not be lost. Their father's sacrifice would claim Calvary for them (1:5).

(3) They were not losing any happiness. "Abraham's bosom," or "paradise," where the Old Testament saints went after death, was a place of infinitely greater joy than anything on earth could offer.

(4) Their death being of marvelous value in the education of men and angels, who can say that they did not have this fact revealed to them when they went out of this world? Probably when the great issues at stake were revealed to them they fully acquiesced.

How many people have been educated in the school of sorrow by the death of their children! "A little child shall lead them" up to heaven, when it goes on before them. In the case of Job, there is, however, a possibility that only the servants were killed, when the bandits raided them, and that the children were held for ransom. This suggestion that they were still living, though kept from their father till his trial was over, is confirmed by the fact that while all his other treasures were doubled in his restoration, the number of new children was the same as he had at first, and we must count them with the first group to make the requisite double number.

### The Threefold Reason for Job's Sorrows\*

1. To demonstrate to *angels* the indestructibility of goodness.
2. To demonstrate to *men* that sorrow is valuable, working perfection of the soul's attitude.
3. To demonstrate to *Job* that morality does not count with God.

There comes a time when the soul that is being tried ceases to rebel. It quietly loathes itself, and calmly accepts its afflictions with that beautiful patience which is priceless in the sight of God and the angels. It comes to a point when neither poverty nor wealth, pain nor joy can move it. It assumes a settled state of mind, when it becomes symmetrical and complete, able to abound and to suffer need, able to be praised without being proud, to be

\*There was a fourth reason; namely, to demonstrate that God's grace is sufficient, that He is able to keep the feet of His saints. Satan challenged God at this point. See Gray's *Satan and the Saint* (Revell)—Editors.

blamed and hated without minding it in the least—deep settled in the revealed glory of the Lord.

But, oh, the weary years, the long, long

time of preparation! May we pray God that He will hold us firmly lest we slip away and lose the ultimate blessing as the years roll slowly by. Let us ask Him

to keep us steady with a firm grip while that slow artist, patience, carves from the rebellious stone an image like unto the Son of God.

## Comments from Correspondents

### Endorsing the Monthly

"Editors, MOODY MONTHLY,  
Chicago, Ill.

"I appreciate your editorial in the February number of the MOODY MONTHLY entitled 'Theological Controversy.' I do not believe this is a time to compromise or surrender to the modernists. There are too many compromising religious magazines published now, and if the MOODY MONTHLY should descend to that level there would be no occasion for its existence.

"Every painting must have a background in order to bring out the features. Truth must be portrayed against the dark background of error if folks are to see truth clearly and understand the awfulness of sin. During the next few years there will be a great upheaval in the theological

world, and I believe every Christian should be thoroughly informed in order to act wisely and make the right choices.

"A pastor recently said to me, 'I have been preaching in my present church for six years and none of my people know whether I am a fundamentalist or a modernist.' This man is perhaps sound in his theology but not in his backbone. He is afraid of losing his meal ticket. He is blissfully unaware of the fact, but he is only preparing his folks to fall easy prey to the modernists in the near future.

"Every man with a call from God has had to cry out against the evil of his day. The Lord Jesus Christ was crucified for telling the truth. Shall we deny the Christ to avoid the cross? The modernists are working day and night to destroy Chris-

tianity. Shall we retreat? Even yet it is not too late for us to squelch Modernism if every fundamentalist will be faithful to His Lord. Will they do it? Not unless they are informed.

"Yes, I'm for the scintillating light of truth portrayed against the dark background of error. I'm for the MOODY MONTHLY, and the Moody Bible Institute. Thank God, these are strongholds which the modernists have not captured. Lift high the Cross of Christ. Let the truth ring clear and true. Schools like the Moody Bible Institute and magazines like the MOODY MONTHLY are the only hope for a fundamentalist victory.

"Yours for the whole truth,  
"W. D. HERRSTROM, Pastor,  
"North Akron Baptist Church."

## II

### Is the Evangelist No More Needed?

"Editors, MOODY MONTHLY,  
Chicago, Ill.

"I enjoy every issue of the MONTHLY and thank you for them. The article on 'The Great Work of the Pastor-Teacher' is a good one, but I would take exception to one or two statements therein.

"You will note that the text, Ephesians 2:8-11, places the evangelists as being third in order, although none of the offices are above another. Nor should anyone attempt to magnify any office above another. Paul makes this clear in 1 Corinthians 3:5-8: 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. . . . Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.'

"It has been my belief that a missionary or the earliest evangelists were pre-eminently evangelistic, and then followed the teaching, organization, and the charge of the pastor-teacher (Matt. 28:18-20; Acts 8:4-8).

"Mr. McClure says in part: 'The pastor-teacher must first do his work; then the evangelist comes in to reap what has been sown. The pastor-teacher could get along without the evangelist, but the evangelist can never even get started until the pastor-teacher has done his work.'

"I take exception even to this statement. How does that agree with the experience of Paul, Philip, Timothy, or others since Pentecost? Was not the work of many of the early gospel workers that of first evangelizing, i. e., winning converts, and

then teaching them the truth, after organizing them into a local group, or else securing the help of Timothy, Titus, or some other teaching brother?

"I grant that the much teaching of the prophets, of John the Baptist, and of Christ Himself, with the knowledge that the Jews already had, greatly helped to secure a revival at and after Pentecost. But the reasoning *applied to Gentiles* in other provinces except Jerusalem does not always prove to be the case.

"I have acted as evangelist for over three years, as a missionary for scores of rural and unevangelized sections, besides as pastor of other places, and I find that an evangelist may secure converts among those who have never before known the truth, and later teach them by the aid which God gives him and them. The Holy Spirit is after all a wonderful teacher for all officers of the church, and surely of the new babes in Christ who have been converted. The Word is also a clear and open Book to them who will follow the Spirit's leading and faithfully study it by themselves. Illustrations from heathens prove this true.

"May God bless the pastor-teacher, and the evangelist together. But there is a growing tendency to condemn the evangelist, or to make out that God did not know what He did when He established that office—and any who so serves must be subject to the 'pastor-teacher's' ideas of how the work ought to be conducted!

"I grant the need of whole-hearted understanding, sympathy, and co-operation between pastor and evangelist, but if the pastor dares not tell his congregation the

whole truth, why object to the evangelist who is given grace of God to do so?

"A Faithful Witness,  
"J. T. LARSEN,  
"Phoenix, Ariz."

### WHY ARE THERE SO MANY DIFFERENT CHURCHES?

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? (1 Cor. 3:1-5).

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many (1 Cor. 12:12-14).—Major Whittle.

A great many men are waiting for feeling; but feeling never saves, and the most unsatisfactory Christians are those who are governed altogether by their sentiments.—D. L. Moody.



# Missionary Department

William H. Hockman

## A MESSENGER WITHOUT A MESSAGE

The foolishness of expending consecrated money in sending to the far corners of the earth men who have no message from the Lord to declare, is emphasized by Dr. Earl V. Pierce, in the *Watchman-Examiner*, from which we quote:

"The foreign field has been filled over and over with the tracks of those who have gone out eagerly, learned the language of the country, tried to speak the language of salvation and found they had none for such people, or none adequate. They have turned aside to education, Young Men's Christian Association work, executive positions, or have come home to stay on their first furlough. Others finding they have no message have turned to their Bibles, found its message for their own sin, and thus for the sin of all mankind.

"Liberalism has no message for lost men. It is accepted by some cultured heathen, because it involves no sacrifice; but neither does it change them. They are willing to add Jesus the 'Teacher' to their galaxy of gods, but such a Jesus does not rescue men from sin or lead them to know the Father.

### Pitiable Travesty

"One of our missionaries was talking with an intimate friend who is a Y. M. C. A. secretary in the Orient. The missionary made some reference to conversions. The secretary said, 'Why, you don't expect to get any of these fellows converted, do you?' He said, 'I wouldn't be over here an hour if I did not believe in the regeneration of these men through Jesus Christ. What are you trying to do?' 'Oh,' said the secretary, 'we are merely trying to give them some of Jesus' ideas of service!'

"This same missionary visited the English Baptist School at Agra, India, and when he asked the principal how many conversions they had had that year, the principal exploded, 'Conversions! We have not had a conversion since the school started! I think they would be paralyzed with amazement if a conversion should occur.'

"At Bierut this same missionary found the Mohammedan students in a certain liberal school saying, 'We like these American schools because they say nothing to us about Christ! Is it fair to the heathen to send out men who can not minister to their deepest need? When they ask bread, shall they give them a stone?'

## FROM A NEW CENTER IN THE BELGIAN CONGO

Mr. Anton Anderson (M. B. I. '17), writing from his new station in the Congo field, says: "We read a little article recently and found it true in our own experience. It is entitled 'Heathen Hearts'

and is as follows: 'Innocent, clamoring-for-the-gospel heathen whose hearts offer virgin soil for the planting of the seed of the Word of God, are few and far between. The heathen may be innocent in that they are lacking in knowledge of the commonplace things and lately invented marvels with which we are surrounded, but never are they innocent in respect to sin. Never in the beginning do they clamor for the gospel, but frequently afterwards some people are eager to receive it.'

"I thank the Lord for your prayers. Many of them have already been answered. Boys are still coming into our school one by one. This last week they have come to us from four different villages, thirteen having been added to our large black family during the week. Sixteen women and girls who had come for the first time were at our Sunday afternoon gospel service yesterday. Our nearest village head man came to a gospel service recently for the first time. A number of boys and young men have recently asked for baptism. They are now in a class where we are teaching the doctrines of the Bible and the New Testament standards of Christian living. There is quite a change in the lives of some of these children and young folk, which encourages us much. When they first came to us they were untruthful, unclean, dishonest, and ungrateful. Now some of them can hardly be recognized as the same boys that came to us a few months ago, there is such a change in their lives.

"We plan to put up a temporary school house this coming week. It will consist of a large roof, with bamboo benches for the children to sit on. Thus far we have been having school and services in our tent. Yesterday one of our boys came back from marketing with two swollen eyes and a large lump on his side. The Catholic teacher had beat him up because he had come to our school. He has also tied up another boy of ours and taken him off, we do not know where. The natives will not provide food for us or account of threats from the Catholic priest. The priest has recently visited all the villages in the tribe and pronounced a curse upon all who allow their children to come to our mission station. We need your prayers very much."

## THE BOMBAY CHRISTIAN COUNCIL AND MODERNISM

The following report of a recent action by the above council, clearly indicating the strongly entrenched position of Modernism, is from Mr. J. J. Bailey, of the Poona and Indian Village Mission:

The Bombay Representative Christian Council is a body composed of representatives from almost all the missions working in the Bombay area. A session is held annually, lasting three days, in

which matters relating to the common problems of mission work are dealt with, as well as questions relating to social and public matters. Many who have been loyal supporters of the council and have taken an active part in its doings have been pained to see the modernistic trend which has crept into many of the activities of the council. This was brought to a head at the last meeting, in September, when the modernistic section voted to put forward for the post of Marathi literature missionary, a man who denies the virgin birth, the resurrection, and atonement of our Lord Jesus Christ. The Indian representatives, with a few exceptions, were strongly opposed to the appointment, and spoke very plainly their mind regarding the modernistic trend of missionaries and its harm to the Indian Christian church. Sad to say, most of the European delegates were for the appointment. When it came to a vote it was a tie, but the chairman gave his casting vote for the appointment, thus taking upon himself the responsibility of putting forward one who denies the truth.

"The council by its action has brought disgrace upon the missionary community. It may disclaim responsibility for the theological views of any of its official representatives, but nevertheless, when it is not a question of mere theological views, but of the very vital doctrines of our faith, its action must be taken as approving when it knowingly appoints one who denies all the foundation truths. All honor to those of our Indian brethren who are not ashamed to stand for the truth, and to speak out boldly against those who would take away our Lord from us.

"Our mission has felt compelled to sever connection with the council."

## HERE IS SOMETHING REAL

Miss Amelia Bertsche (M. B. I. '13), of the Congo Inland Mission, writes: "Our hearts were thrilled the other day at the coming of a native Christian, accompanied by twenty-five of his own converts, traveling three days' journey across country just to spend Sunday with us and tell what the Lord had done for them. The young man was born in South Africa, where he attended a mission school and was wonderfully converted. A few years ago he came into the Belgian Congo. Here he met with persecution and hardships on every hand. Because of his education he was in considerable demand. Catholic priests pled with him to forsake Christianity and accept their faith, seeking to bribe him with all manner of fair promises. But he simply refused to deny his Lord and Saviour. When they realized their failure in winning him by ways of kindness, they came with all manner of threats, and finally reported him to the state official as having been guilty of theft. He was then thrown into prison, where he served a period of several months. After being given his freedom he met with the Diamond Company men, who took him by force, demanding his services, but again he replied, 'I am a Christian and must be true to my Lord.' A second time he

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was reported to the state official, and again he was thrown into prison. He was occasionally quizzed as to whether or not he was willing to surrender, but his determined reply was, 'You may keep me prisoner, but I shall never give up Christianity.' Realizing that he could not be easily moved the officer finally gave him his freedom.

"He then went to visit his own kinfolk in a Flemish settlement several days' journey from here. These friends had endured many heartaches and anxieties during his months of imprisonment, and now insisted that he remain with them. But his heart was hungry for the fellowship of Christian believers and he decided he must return to the mission station. However, because of their continued pleadings, he gave them a challenge, saying, 'I will stay with you upon certain conditions. You must all give up your superstitions, sins, and heathen customs, and accept the Christ that I serve. You must also promise to attend all the meetings that I shall hold.' Realizing that it was now up to them, they called a meeting, discussed the matter pro and con, and unanimously decided to accept his proposal. The meetings were held in the open air under a shady tree by day, and around a camp fire at night. He taught them hymns which he had translated into their own language, and told the story of the Cross and the Saviour's love. Within the brief period

of a few months forty-seven of his friends were led to Christ as their Saviour.

"It is a wonderful inspiration to hear them singing the hymns so recently learned, with hearts bubbling over with new-found joy. Do missions pay? The enemy of souls is here in Africa as in the homeland and will seek to devour these babes in Christ. Do remember them in your prayers."

#### WHEN ROME RULES

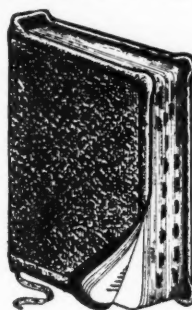
Quoted from an article by the Rev. W. C. Townsend, in the *Central American Bulletin*:

"It is often said that the sinful life and fanaticism of the Central American priests are due to their lack of training, and this is probably true to a certain extent, but the worst priest I ever met is also the best trained. He spent ten years studying in Rome, and being naturally bright is admittedly one of the most brilliant priests in Guatemala. The writer once asked him why he lived and worked in an Indian town when his gifts fitted him for an important position. His frank reply was that he could make a better living there. Seeing a number of children commonly called 'offspring of the church' running about his rooms, I imagined another reason. This priest at present receives each month from the Indians of his parish six hundred pounds of corn, eight dozen chickens, eighteen dozen eggs, and specified amounts of sugar, salt, and other edibles. He is also given the first fruits of the crops and herbs, and is paid a liberal sum for every mass, baptism, marriage, and funeral he performs. Nevertheless he publicly accused a group of evangelical workers of exercising their ministry for the love of money! One wonders what the Indians receive in return for such liberal pay. I asked this of a friendly chief, who replied: 'Nothing. He never helps our sick or needy. He gives us no instruction whatever, not even religious, except when we pay him for a sermon and then he preaches in Spanish, which few of us understand. My people remain in the paganism of our ancestors, but the priest does not enlighten us. Nevertheless he is the town father and the people choose to support him.'

"Two or three years ago I called upon this priest in a friendly way, and he expounded to me some of his views. Referring to the pope's authority, he pointed to the white table cover and said: 'If you call that white, and I call it green, but the pope calls it black, it is black and that ends the matter.' He said that a Protestant who had never heard of the pope, but truly believed on Christ, would be saved, but that a Protestant who heard of the pope and rejected him would be inevitably lost, no matter how truly he believed on Christ. He asserted that a person could believe the Bible from cover to cover, accept Christ as his Saviour, and experience the transforming power of God in his life, but that if he did not believe in the pope he would be lost eternally. When I brought out to him the prevalence of sin, idolatry, and paganism among the Indians, he made the state-

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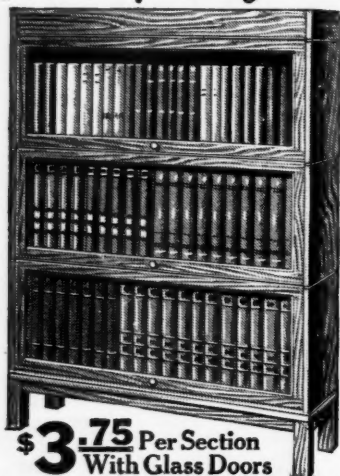
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ment that three-fifths of the people of Guatemala are not true Catholics, nor anything religiously. I then told him of the thousands of transformed lives resulting from our evangelical work, and asked him why he should oppose our reaching the people that he and his church could not reach. He replied that by teaching them to reject the pope we merely add one more sin to the ones they already have. He maintained that God had shut himself up to the Romish church, and apart from it would not forgive sin."

### A FAITHFUL ZULU

From Mr. William Genheimer (M. B. I. '19), of the South Africa General Mission:

"Petro was a faithful Christian, a young man living in Zululand. He had been led to the Lord by someone probably connected with our Mseleni work up there in the burning sands. While at work in the city of Durban he connected himself with our Gillespie Street work, witnessing for Christ as opportunity came. Then he returned to Zululand to be with his people near our old Bangezi station, which is now vacated. But there were no Christians there, as all the believers of former years had either left or backslidden, and all was sin and darkness. But Petro's heart was light and filled with the love and grace of the Lord, so he set himself to be a witness in the midst of his people. At his own expense and through his own initiative, he erected a two-room grass house, using the smaller room for his sleeping quarters and the larger one for church and school purposes. There he gathered the people for instruction, and gave them faithfully the message of Jesus and His salvation. Frequently he came to us at Mt. Tabor station for worship and spiritual fellowship. We encouraged him, and gave him some material for his school work. It must have been very difficult for him during those first weeks as he sought to spiritually uplift his people. But after much faithful and patient witnessing he triumphantly came to us one day accompanied by his sister who had confessed Christ as her personal Saviour. Soon others began to confess the Lord as a result of his faithful ministry of love and grace. The last we heard they were still turning to the Lord.

"The change in that community has all come about because Petro had found Jesus and wanted others to know Him. And Petro found Jesus because someone went out to Africa with the message of salvation."

### BULGARIA STIRRED BY REVIVAL

Readers of the *European Harvest Field* have followed with intense interest reports of evangelistic campaigns conducted by Rev. Paul H. Mishkoff (M. B. I. '11). From letters just published we quote the following:

"We hired the largest hall in Stanimaka, Bulgaria. Although the weather is very bad, raining all day and very cold, with very dark nights, we praise the Lord that the great hall—with its 2,000 seats is

crowded every night. The owner of the hall says they have never before seen such large crowds. Indeed it is a great evangelistic campaign. The whole city is moved. The Holy Spirit is working wonderfully. I spoke to 500 boys and girls of the city schools, and they resolved to boycott bad pictures, bad literature, bad places, and promised to read the Bible. The people have taken decided steps against bad resorts by appealing to the government for action. Last night we had a splendid and wonderful meeting, with more than 2,400 people present and many turned away. The people say this movement is unparalleled in the history of the nation. They have never seen such things nor dreamed of such scenes. The whole city is turned toward the great hall where the revival meetings are held. The meetings are announced for 6 o'clock, but they really begin at 5, and continue some two hours. The people are hungry for the Word of God; many of them weep while I preach, and nobody wants to go out. The time has come to preach Christ to Bulgaria. Do pray for this nation."

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

## EASTER

We wonder sometimes what thoughts fill the minds of various classes of people, as they think of Easter. To the vast majority of the people of this country the thought of Easter is connected, not with Sunday, but with the following Monday, which is usually observed as a holiday. And now it is becoming very customary for people to go off on trips covering the "week end." This may mean their going on Saturday and staying away from home over Sunday, or it often means taking a trip on Sunday. In either case there is no thought of worship. Children have their thoughts turned away from the real meaning of the day with the toys and amusements which are supplied them. First, there were the bright-colored boiled eggs, used for playing rolling or hiding games; then came little artificial chickens and rabbits and other animals, and unusual dolls, and toys of various other kinds. But none of these have any rightful connection with Easter, and present no truth belonging to the day. Among the older people it has long been a day for the display of new clothes and other such things, that tend to draw away the thoughts from the great truth that should be uppermost in every mind and heart.—*Presbyterian South.*

## "HE'S NOT DEAD NOW"

We do not always realize that the whole structure of Christianity would collapse if it could be shown that Christ was not raised from the dead, after His crucifixion, in the very body in which He was crucified. The Easter fact is the credential of Christianity. "If Christ be not risen, then is our preaching vain, and your faith is also vain," declared the apostle to the Corinthian believers and to all generations of Christians that should follow. If there was no resurrection, there is no gospel. A dead Saviour could save no one.

Christ's victory over death would have been only a travesty on the Word if He had merely continued to live in the spirit, after His death, and His body had lain in its burial place in the tomb to decompose in corruption. For bodily death, as well as spiritual death, is the wages of sin; and Christ came to save men not only from sin, but from all its consequences. Death is the work of the Devil; and Christ lived and died and rose again "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

His victory over death and the Devil was completed when Christ rose from the dead. It will be fully manifested at some time in the future when all believers shall

have "put on incorruption, and . . . immortality," and when death and Satan shall have been forever put away. Meanwhile, awaiting "that blessed hope," we have a risen, living Lord in whom to put our trust.

It has been well said that, while all other burial places the world has ever known bear the inscription, "Here lies," of the Lord's tomb alone can it be said, "He is not here, but is risen."—*Toronto Globe.*

## RELIGIOUS PAPERS FOR EUROPEAN PASTORS

A number of European Protestant ministers, having a reading knowledge of English, would be glad to receive copies of American religious papers as well as good secular journals. People having such periodicals can be assured of the names and addresses of those who would greatly appreciate them by communicating with Rev. Kenneth D. Miller, 105 E. 22nd Street, New York.

## THE CART BEFORE THE HORSE

At the convention of the Student Volunteer Movement in Detroit seven things that America should do to deserve the name of Christian were set forth—join the League, join the World Court, put Japan's immigration on a quota basis, end economic exploitation, out-law war, treat the Negro fairly, and give foreign students in the United States Christian treatment.

Excellent as are these proposals, we fear the young people have misplaced their emphasis. It is to be doubted that this nation will or can be made Christian by works. It may be made Christian by change of heart. And when we are persuaded to love our neighbors as ourselves the seven things desired by the convention will follow easily.—*Baltimore Sun.*

## MINNESOTA COURT STANDS BY THE BIBLE

It is lawful to read the Bible in the public schools of Minnesota. The State Supreme Court recently handed down a decision to the effect that no constitutional provision has been violated by such reading of the Bible in the schoolroom, without note or comment, pupils not caring to listen being permitted to retire from the room during the reading. The court clarifies its action in the following words:

"The purpose of the defendant school board in having the Bible read in the public schools was to implant in the mind of the pupil higher moral and ethical standards and a knowledge of the Bible, and was not for the purpose of teaching the doctrines of any religious sect."—*Twentieth Century Progress.*

## TRACT BOXES IN WAITING ROOMS

The Reapers and Gleaners Missionary Society has been organized by Rev. Gustafson E. Anderson, Ludington, Mich., for the distribution of tracts and scripture portions in the waiting rooms of railroad and bus lines. To this end Loyal Messenger tract boxes have been installed in transportation terminals in Michigan, Indiana, and Illinois; and to date 9,698 pieces of literature have been taken from these distributors. It is anticipated by the first of July these tract boxes will be placed in Iowa and Wisconsin.

Four classes of tracts are provided, and while each tract is complete in itself, an attempt is made to have it prepare the way for the one that is to follow, working from a publication that is calculated to attract the eye to a definite decision card.

## SPECIAL PRAYER URGED FOR THE CHURCH

The Great Commission Prayer League of Chicago has issued a special call to pray more definitely for the church. The members of the body of Christ are requested to offer up at the throne of grace the following definite petitions:

1. Pray for all of God's people called saints (Eph. 6:18).
2. Pray for all of God's servants (Eph. 6:19, 20).
3. Pray for a mighty revival of the entire body of Christ (Eph. 3:14:21).
4. Pray for Spirit-filled and Spirit-enabled intercessors (Col. 4:12, 13).
5. Pray against all enemies of the church (2 Tim. 3: 8-10; Jude 14, 15).

## COLLEGE RELIGION

A press item reports that the president of Oberlin College stated at a recent meeting of educators that in a survey of students it was found that out of 1,000 young people in colleges, 800 assumed merely a passive attitude toward religion, 100 were agnostic or atheistic, while the remainder might be called "religiously minded." We believe in tithing money but not human souls. Surely more than one-tenth of our college students should be God inclined, but it is evidently not so. Why not? Our denominations are contributing vast sums each year for "Christian education," and we are beginning to wonder if it pays. Perhaps we need more Billy Sundays and less office chair educators.—*Presbyterian Herald.*

## WHAT IS WRONG WITH THESE CHURCHES?

There was not one convert last year in 11,394 churches, one-third of all the Presbyterian, Northern Baptists, and Methodist Episcopal churches in this country. Surely there is something frightfully wrong here, what is it? A lot of money was invested in these churches; a lot of money was spent to maintain them through the year; the pastors and people were supposedly busy all year in preaching and praying and witnessing for Christ, and the net gain in new disciples for the Lord was nothing. There may have been some gain in character building, but would it be possible for the members to be built up in holiness and at the same time to leave

their several communities wholly unmoved and unredeemed? What is the answer in a nutshell?

The answer is that an overwhelming majority of the people who belong to these 11,394 churches *were never converted*. They were still of the world, in the world, like the world. It was plain to everybody that the people inside these churches were just like the people outside. Unsaved themselves, it was quite natural that they should not be in the least concerned about the unredeemed. Undoubtedly the first great thing necessary in the redemption

of a lost world is to convert the church members. It is quite evident everywhere that the majority of them have never been born again. They have lamps but their lamps are dark. They have a name that they are alive but are dead.—*United Presbyterian*.

#### MISSIONARY PROGRESS

In the January *Missionary Review of the World* Dr. Robert E. Speer compares the foreign missionary work of fifty years ago with that of today. He says: "In 1877 there were twenty-one mission or-

ganizations in the United States (for foreign work). Now there are 122. Then there were 1,228 foreign missionaries, but many of these were missionaries to the American Indians. There are now 13,000 American foreign missionaries. Then the total contributed to foreign missions by the churches in the United States was \$1,800,000. Now it is \$40,000,000." One denomination built more churches in the United States during 1927 than there were heathen temples in all the world. Forty-six churches raised \$1,833,000, in the last three months, with the help of a building fund campaign. The total is about one-third the amount raised for similar purposes in 1927.

#### FROM SUMMER CAMP TO BIBLE INSTITUTE

The Young Women's Bible Training Movement of Albany, N. Y., began in 1897 with a small group of girls who planned for a summer camp where they might unite recreation with the study of the Word of God. The summer days were not found sufficient to satisfy their desire for the unfolding of the Bible, and in consequence a small but real Bible school was started in the front basement of a home in Albany. God's blessing rested upon this effort, and the basement room was succeeded in 1913 by an attractive house, which in 1922 was abandoned for the present quarters, at 281 State Street. The course of study is almost exclusively the Bible itself and combines instruction in church history and missions, and valuable training in hymn interpretation, sight reading, homiletics, and English. More than fifty per cent of the girls trained in this Bible school have entered Christian service as missionaries, teachers, nurses, and other activities of Christian work.

#### CADMAN CHAMPIONS THE RUSSELLITES


Dr. S. Parks Cadman, president of the Federal Council of Churches, in a recent address, severely criticized patriotic societies for their classification of certain religious organizations as fostering radical doctrines. Among the organizations he defended on the ground that the charges of radical affiliation made against it were false, was the International Bible Students Association.

Dr. Cadman now appears as a defender of this organization against those who criticize it because of its revolutionary political doctrine involving the overthrow of the organized Christian church and the government of the United States. During the war the government did not look with so much favor upon it, and as a consequence a number of its members were confined in federal prisons on the ground of disturbing seditious literature issued by the association. Probably Dr. Cadman is unfamiliar with these facts.—*National Republic*.

#### ARE MINISTERS OF THE GOSPEL INTELLECTUAL?

In our day it is not uncommon to hear ministers referred to as "non-thinkers," "traditionalists," and "platitudinarians." It is interesting to notice that sons of

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## ARE YOU AWARE

That just across the Canadian border in Western Canada there ARE 145,000 children in the Rural Schools of Manitoba, half of whom are outside the reach of any Church or Sunday School and 1100 School Districts in Saskatchewan WITHOUT any Gospel Ministry and THOUSANDS of immigrants pouring into this Canadian West every year—UNEVANGELIZED?

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ministers, young men reared in parsonages, are holding their own. A few years ago "sons of the parsonage," Wilson and Hughes, were opposing candidates for President of the United States. Did our two dominant parties ever offer at an election a choice between two more intellectual men? From Yale University has just come the information that the sons of ministers rank highest both in mental ability and class rating of all the young men in that institution. In a survey of occupations of parents it was found that the sons of ministers made an average mark of 79.6, the sons of lawyers 77.9, the sons of doctors 77.3, the sons of business men 76.1, the sons of engineers and scientists 75.8, the sons of writers and artists 74.2, and all others 75.2. In mental tests the sons of ministers ranked first with a standing of sixty-three, the sons of writers and artists sixty-two, the sons of lawyers fifty-seven, the sons of teachers fifty-five, the sons of doctors fifty-three, the sons of engineers and scientists fifty, and all others fifty-one. After this showing will the non-Christian world continue to sneer at the ministry? If they are not thinkers themselves, ministers provide an atmosphere in which thinkers are reared.—*Watchman-Examiner*.

### LOST—A BOY

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, 100,000 men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.—*The School Index*, copied.

### A MINISTER'S HUMILIATION

The other day we heard a pastor of one of our largest churches—much larger than most of those in our denomination—say that he "always feels humiliated, and as if he should apologize to his people, if any of them see him on the streets in the forenoon." So deeply does he feel his responsibility to hold his forenoons sacred to his books and to sermon preparation, and so keen is his sense of honor in the conviction that they pay him for his time and that he owes it to his people to be as faithful to his hours in his study as does any stenographer owe it to her employer to be prompt and faithful in her

office, that he experiences a sense of near-shame if he is caught away from his books before noon.

It would revolutionize the ministry and also the church if all pastors felt that way!

We chance to know that that man reads more books every year than some of our college educated ministers read in five years—and more than some of our other preachers have read in half a lifetime. And yet some of these are envious of him, and wonder why so young a man should have one of our best churches and such a large salary, while they have such a hard time getting along! Why, it is no matter of wonder. The preacher who is out on the streets or around some loafing place any old time of day, and who will not study five hours a day as regularly as if paid for it—and his church is paying him for it!—and who does not buy and read dozens of books every year, is bound to have a hard time of it in the ministry, and a small salary. But he has no one but himself to blame.—*Herald of Gospel Liberty*.

### FALSE REPORT CORRECTED

Professor John Clark Archer gave an address on "World Fellowship or Christian Missions?" before the annual convention of the Connecticut Council of Religious Education, New Haven, November 16, 1927. Because of the newspaper circulation of a wholly false report of the address, which has not been fully corrected, we call attention here to the fact that the address did not urge the suspension of the missionary enterprise, did not advocate the substitution of a league of religions, did not assert that each religion is best for its own adherents, and did not declare that the missionary rivalry leads to war—all of which things were affirmed in the news and editorial columns of several papers.—*Yale Divinity News*.

### TEACHERS ADOPT HIGH STANDARDS

The Bible-school teachers of the Princeton (W. Va.) Christian Church have adopted the following high standards:

1. Every teacher a Christian.
2. In Bible-school at least ten minutes before opening of school every Lord's Day to greet pupils, and with lesson prepared.
3. Every teacher will have an assistant, and if unable to be present will notify assistant as early as possible in advance.
4. Every teacher to attend at least one service as an example, preferably the morning service.
5. No one who dances or plays with playing-cards will be an acceptable teacher.
6. Three unexcused absences in any quarter will mean a class without a teacher.
7. Every teacher a friend of every pupil.
8. A visit in every pupil's home at least once every quarter.
9. Every teacher devoted to daily Bible reading.
10. Every teacher attend mid-week service at least twice monthly.—*West Virginia Worker*.

### EVOLUTION'S FAMOUS TOOTH PULLED

The much-discussed tooth which was found in an ancient river bed in Nebraska in 1922 and put forward by scientists of the American Museum of Natural History as proof that an ape-man or forerunner of the human species lived millions of years ago in America, has been positively identified as the tooth of an extinct wild pig.

This tooth has been the subject of warm controversy in this country and Europe for nearly six years. G. Elliott Smith and other distinguished British anthropologists accepted the truth as proof that a sub-human, or high anthropoid type, had existed in the United States. It was mentioned to William Jennings Bryan frequently in the course of the Darwin theory controversy because the ancient molar had been found in his state.

Further material has been dug up in the ancient Nebraska river bed, and a number of similar teeth found in association with the remains of an extinct pig. Prof. William K. Gregory, of the American Museum, who was originally persuaded that the tooth was the first evidence that higher apes formerly existed in America, has retracted his identification and registered his opinion that the tooth belonged to a specimen of the *Prosthennoph*, an ancestor of the peccary.—*Chicago Tribune*.

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# Truth Illuminated

William Norton

## NECESSARY ADJUSTMENT

It is said that Turner, the great artist, was once visited by two friends who desired to see one of his pictures. Before they were allowed to enter the studio where the picture was on view, he left them in a room with the curtains closed so as to exclude the light. He apologized for the apparent discourtesy by telling his visitors that they had to have their eyes emptied of the outside glare before they could really appreciate the beauty of his picture. *It is a good thing to turn aside from the excitement and turmoil of modern life and seek some quiet place for communion with God.—Westminster Teacher.*

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## MORE IMPORTANT THAN FAITH

Is anything more important than faith? Yes, the object of your faith is. A Roman Catholic, arguing that no man can know he is saved until he dies, closed his argument by saying emphatically, "Well, all I can say is this: I have placed myself in the hands of my priest, and he is responsible for my salvation."

Have you ever seen a clearer statement of faith? The man had supreme, implicit confidence—and yet he is lost! *The true believer is saved not only because he has faith, but because he has faith in the right person.* The born-again one can say, "I have placed myself in the hands of my Lord Jesus (my interceding, never-failing High Priest), and He is responsible for my salvation." "There is none other name whereby we must be saved."—*Christian Victory Magazine.*

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## THE REASONABLENESS OF THE RESURRECTION

Sir Edwin Arnold says: "I stood last year in the central aisle of the Health Exposition at South Kensington and observed a graceful young English girl lost in momentary interest over the show-case, which contained in crude form ingredients like those in her fair and beautiful frame. There—exactly measured out, and bottled and labeled—were the constituents of a human body—lime, water, phosphorus, silex, iron and the other elements which are woven into bone and muscle and blood. As I watched her half-amused, half-incredulous countenance the question came into my mind: 'Why should it be thought a thing incredible with you that God should raise the dead? *God has raised these elements, these coarse ingredients in these glass jars, by the delicate chemistry of nature, and there they are in the peerless beauty, the joyous health, the exquisite capacity, and the lovely human life of that bright maiden who contemplates with an incredulous smile these materials of her being.*'"

## WHERE DO I PARK MY CAR?

George Harmon made application to be admitted to the Los Angeles county poor farm. He was just about to be admitted to the institution as a dependent when he asked the official in charge, "Where do I park my car?" When informed that the county did not provide garage accommodations he motored away in a popular make sedan.

*Man, when he comes to Christ, must come as a spiritual beggar; he dare not bring in his hand any self-righteousness, nor "works" of any kind to commend himself to God.*

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## A FARMER'S LOGIC

An old farmer attending a church convention was deeply interested in the program and the several addresses. It was not the first convention that he had attended, but he had always heard about the same things. "See here, parson," he said to his pastor, "there's one thing always amuses me when you church people go at the business. You've had papers and discussions all day on how to get people to come to your meetings. I've never heard a single address at a farmers convention on how to get cattle to come up to the rack. We put all our time in on the best kind of feed. I sort of have a notion that if you put more time on what to put into the rack you wouldn't have to spend all the time discussing how to get folks to attend."—*Watchman-Examiner.*

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## SPIRITUAL DISCERNMENT

An old man one time stood before a painting of one of the great masters in an art museum. For more than an hour he had studied the picture. The emotion of his soul, as revealed by an occasional tear that trickled down his cheek, indicated the forceful message which the artist attempted to give the world through this great picture.

Another man who had time and sufficient interest to visit the museum and who had for some time observed the old man as he stood entranced before the great picture, approached him and said, "Stranger, you have seemed for a considerable time very much interested in this picture. Personally I can see nothing in it. Would you mind telling me what you see in it that has interested you?"

With a kindly face, that in a glance told of his scholarly attainment and spiritual culture, the old man replied, "Do you say you can see nothing in that picture?"

"No," replied the questioner with a slight embarrassment, "I must confess I cannot."

In sympathetic and subdued tone the old man replied, "Don't you wish you could?"—J. Braid Craig, in *The Bible Teacher.*

## LIFE FROM THE DEAD

One of the Faraday's workmen by accident dropped a little, highly valued silver cup in a strong acid bath. In a little while it had utterly disappeared. But when Faraday came in and learned of it he said nothing, cast another acid into the jar, and the silver soon precipitated—a shapeless mass, indeed, but every grain was there. A few days later it came back a more beautiful cup from the hands of the silver-smith. *May not God as readily restore our bodies after the decay and disorganization of death?*—Selected.

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## THE MASTER USED ILLUSTRATIONS

"I heard you preach thirty years ago," remarked an old friend the other day.

"What was my text?" I asked.

"Haven't the foggiest idea," was the reply.

"What was the subject?"

"Do not remember. But I recollect one illustration that you used upon that occasion."

Then he repeated the incident with absolute correctness, indicating that his memory had fastened upon that part of the discourse, overlooking everything else. Some preachers and Sunday-school teachers rather pride themselves upon the fact that they never use any illustrations in their teaching. *In this respect they differ from the greatest Teacher of all time, who threw light upon the truth by availing Himself of all kinds of similes.*—A. C. Crews, in *Westminster Teacher.*

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## "IN GOD WE TRUST"

"My friend is a nose and throat specialist, and one day a little girl was brought to his office for a small operation on her nose. For some reason he could not give the little thing an anaesthetic; so he took a fifty-cent piece out of his pocket and put it in her hand.

"That's for you to spend exactly as you like as soon as this is over," he said cheerily. 'I am going to hurt you a little, I am afraid, but if you take a good look at the fifty cents before I begin, and then hold it tight in your hand and keep thinking of what you saw all the time I am at work, it won't hurt so very much.'

The child went through the operation unusually well, and the doctor congratulated himself on his bright idea.

"You are a very brave little girl," he said patting her on the head, 'and pretty soon you can go out and spend your money. Tell me all the things you thought of while I was at work.'

"I thought of the words," said the little girl.

"The words?" repeated the doctor; 'the date, you mean?' It was a long time since he had really noticed a coin and he hardly remembered that they had any words on them.

"Why, no, those are numbers. I mean the words at the top, 'In God We trust.'" said the little girl simply. 'Twas the first half dollar I ever had, so I never saw them before, but it is lovely to have them there. So the folks that have half dollars can always think about that.'—*Youth's Companion.*

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

## JUDAS

F. E. C., LeRoy, Mich.

**Question:** Did not Judas call Jesus "Lord" (Matt. 26:22)?

**Answer:** The statement in this verse is a general one of what the disciples "began" to say. But when it came Judas' turn he addressed Christ as "Master," not as "Lord" (v. 25).

## THEIR ANGELS

B. C., Warren, O.

**Questions:** (1) What is the meaning of Matthew 18:10? (2) Of 1 John 2:19, 20, 27?

**Answers:** (1) That children, like grown Christians, have "guardian angels," angels who have access to God. (2) The anointing of the Holy Spirit is sufficiently illuminating for our understanding of all things needful for our salvation, therefore we can dispense with false teachers (John 14:26). Following His teaching we shall abide in Him.

## TITHING

A. L. K., Wharton, O.

**Questions:** (1) Is Christian tithing consistent with 2 Corinthians 8:1-3, 7-12; 9:7-11; Galatians 5:4; Acts 2:44-46? (2) Does tithing prevent the leading of the Holy Spirit?

**Answers:** (1) 2 Corinthians 8:1-3 and 7-12 have no bearing upon the subject, for nothing is mentioned as to the proportion of income and gifts. Galatians 5:4 deals with salvation, not giving. Acts 2:44-46 was a voluntary expediency, but not necessarily a precedent for the church to follow. (2) In our judgment Christian tithing is not a law, but merely a guiding principle. Hence it in no way is contrary to the guidance of the Holy Spirit.

## THEOSOPHIST AND SCIENTIST

M. C., Alpine, Tex.

**Questions:** (1) Will a Christian Theosophist or a Theosophist be saved if he die in either of those false religions? (2) Will everybody be saved? (3) How explain the standing still of the sun and moon (Josh. 10:13-14)?

**Answers:** (1) Since both of these faiths deny the atonement made by Jesus Christ upon the Cross, the answer is plain. We see no way of salvation for those who deny this fact. (2) The Bible teaches that the only way of salvation is by grace. Men who reject Christ are already lost. They came into the world with the taint of sin, and unless re-born they already are under the condemnation of God. (3) Various explanations have been made, but it seems best to us to accept the account as a miraculous intervention of God in behalf of His people, and be content with that.

## THE SOUL AFTER DEATH

J. D. A., St. Johns, Mich.

**Question:** When the Christian dies does his soul go at once to heaven, or does it lie dormant in the grave until the resurrection? Give references.

**Answer:** The souls of true believers go immediately into the presence of God in heaven (Luke 23:43; 2 Cor. 5:6,7; Phil. 1:23,24). Only the body rests, or sleeps, in the grave until the resurrection.

## UNITY SCHOOL OF CHRISTIANITY

E. A. M., Colorado Springs, Colo.

**Question:** Does the Unity School of Christianity of Kansas City, Mo., teach the true Christian faith?

**Answer:** This system of teaching denies practically all of the fundamental teachings of Christianity. For proof, see *The Unity School of Christianity and What Its Teachings Reveal*, a booklet by C. E. Putnam.

## REVELATION 12

L. M., Normal, Ill.

**Question:** Will you please explain Revelation 12?

**Answer:** Impossible to do so in detail. The symbolic woman probably is Israel. The man-child is Christ. The great red dragon is Satan. Michael is the archangel. The latter portion of the chapter deals with the persecution of Israel and her deliverance at the close of the present age.

## BIBLE VERSIONS

J. C. H., Monticello, Me.

**Question:** Will you recommend some book giving information as to the principal translations of the Bible into English?

**Answer:** The fullest recent treatment of this subject probably is that of John W. Lea, entitled *The Book of Books and Its Wonderful Story*. A smaller volume is *Down Through the Ages*, by Frank E. Gaebelein.

## FASTING, DEMON POSSESSION, LIFE INSURANCE

P. R. L., Wooster, O.

**Questions:** (1) Wherein lies the power of fasting (Matt. 17:21)? (2) Have we people in this country possessed with demons? How may this be determined? What attitude should Christians take to such? (3) Is not life insurance inconsistent with complete trust in God?

**Answers:** (1) The only power seems to lie in the fact that the spirit may be less subject to the physical and therefore free for conscious communion with God. True fasting, however, is not of the body, but of the spirit. (2) We unquestionably have. Indeed, some who have spoken with tongues, thinking they were being used

by the Holy Spirit, have since confessed that an evil spirit possessed and controlled them. But demons are of various kinds. In general we may say that a demon-possessed person loses temporarily personal control of himself, and does and says things of which he may afterwards know nothing about. Yet this is different from the acts of one who has a deranged mind or a diseased brain. Demons have been cast out by prayer, as of old. Such is the Christian attitude. (3) Not to insure one's life may as likely be evidence of a presumptive trust in God. Since life insurance in this day is a comparatively safe investment, it would appear to be the reasonable thing to do.

## PARADISE AND HEAVEN

A. L. M., Dewey, S. Dak.

**Questions:** (1) Are paradise and heaven the same? (2) Why did Jesus not permit Mary to "touch" Him, while He told Thomas to thrust his hand into His side?

**Answers:** (1) Although paradise and heaven are now apparently the same, such was not the case when Jesus said to the thief on the cross, "Today thou shalt be with me in paradise," for then Christ descended to the place of the dead, or Hades, a portion of which was occupied by the righteous dead. See *Progress in the Life to Come* (Gray). (2) The Greek word

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for "touch" is better rendered "take not hold of me" (R. V.) here. The time had not come for that. First He must ascend to the Father. But the attitude of Thomas was different. He was a doubter and had said he would not believe unless he could do the very thing that Jesus was inviting him to do.

## SALVATION OF INFANTS AND HEATHEN

O. R. D., Lemont, Ill.

**Questions:** (1) Are infants lost who die before the age of accountability? (2) Are not the heathen lost who never have heard the gospel? (3) According to 1 Corinthians 15:22 are not all saved?

**Answers:** (1) Infants are in a state of sin, hence need to be regenerated (Ps. 55:1; Eph. 2:3). Since they are unable to exercise personal faith in Christ, they are the objects of special divine compas-

sion and are saved through the grace of Christ (Matt. 18:24; Rom. 5:21). If they die in infancy they "receive salvation through Christ as certainly as they inherit sin from Adam." (2) Since God cannot hold those responsible for rejecting the gospel who never have heard it, He judges them upon a different basis, namely, the external revelation given to them through nature (Rom. 1:19,20) and by the law written in their hearts and consciences (Rom. 2:14-16). There is therefore a possibility that some among the heathen may be saved who never have heard the gospel; but the chances are small indeed and the obligation placed upon His church is to give them the gospel. Since Christ commanded this to be done we must realize the necessity of it. (3) This passage refers only to the resurrection of all, not to their salvation.

## BOY SCOUTS

W. B. H., Monangoh, W. Va.

**Question:** Should the Boy Scouts form a part of the organization of a church, meeting in the basement of the church, announcements to be made from the pulpit?

**Answer:** Such a practice can be condoned only as the Ladies' Aid and other semi-religious organizations are a part of the church program. If rightly supervised and the religious end kept constantly in view, no special harm may be done. But such organizations usually take the place of something better. If boys and girls are really saved and their spiritual needs cared for, there will be no need of such organizations to "hold them" to the church.

## YOUTH AT THE DOOR OF LIFE

Youth at the door of life needs the old-fashioned idea of denial. It is akin to duty, since often duty demands it. It is akin, also, to choice, for there can be no choice without denial. And choice is the opposite of drift. What too many fail to realize until it is too late is the fact that choice is inevitable, and denial is inevitable. The boy who goes to college with deliberate purpose to choose scholarship as his goal must deny himself many things. He must deny himself the idle and unprofitable use of leisure. He must deny himself habits which interfere with clearness of mind and needed rest. He must deny himself distracting companionships and interests. But the boy who goes to college with the idea of drifting through, getting by, and enjoying all the opportunities for fun and frolic and indulgence which are sure to come his way, no less certainly denies himself—he denies himself the real and lasting values which are to be found in college. Youth needs to learn the lesson of saying intelligently: "If I am determined to have this, I cannot have that; if I buy this, I cannot buy that; if I spend my time on this, I cannot spend it on that."

The Christian is the religion of the heart: but the heart is deceitful above all things and unless controlled by the dominion of the head, will lead us into salt ponds.—John Adams.

## HOW CAN I KNOW THAT MY SINS ARE FORGIVEN?

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee (Mark 2:5).

And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace (Luke 7:48-50).

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13:38, 39).

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John 1:9).—Major Whittle.

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P. B. Fitzwater

April 8

## The Resurrection of Jesus Christ

(Easter Lesson)

Mark 16:1-20

Golden Text:—Because I live ye shall live also.—John 14:19.

### I. The Ministry of Love (vv. 1-4).

#### 1. By Whom (v. 1).

Mary Magdalene, the mother of James, and Salome. They brought sweet spices with which to anoint Him.

#### 2. When? (v. 2).

Early in the morning of the first day of the week.

#### 3. Their Perplexity (vv. 3, 4).

They questioned as to who should roll away the large stone from the mouth of the tomb. To their surprise they found the stone removed.

### II. The Angel in the Tomb (vv. 5-8).

Jesus knew that these women would come to the sepulchre with perplexed and unbelieving hearts, so He had an angel waiting there to announce to them the fact of His resurrection. Note the angel's message:

#### 1. "Be Not Afraid" (v. 6).

#### 2. "Ye Seek Jesus of Nazareth Who Was Crucified" (v. 6).

This three-fold designation with marvellous clearness shows

##### (1) His humanity—"Jesus."

##### (2) Lowly residence—"Nazareth."

##### (3) Ignominious death—"crucified."

#### 3. "He Is Risen; He Is Not Here. Behold the Place Where They Laid Him" (v. 6).

These words throw light upon His birth, humility, and shameful death. He was born in lowly circumstances and suffered the shameful death of the cross, but is now the conqueror of death. His resurrection gives meaning to His death. "If Christ be not risen your faith is vain, ye are yet in your sins" (1 Cor. 15:17).

#### 4. "Go Your Way, Tell His Disciples and Peter" (v. 7).

As soon as it was known that Christ was risen from the dead they were to tell it to the disciples. The disciples all needed this blessed news, but Peter especially, since He had so emphatically denied Him. What wonderful grace!

#### 5. "He Goeth Before You into Galilee, There Shall Ye See Him" (v. 7).

Christ had told the disciples that He would rise from the dead and meet them in Galilee, but their unbelief kept them from this blessed truth.

### III. The Appearance of the Risen Christ (vv. 9-14).

These appearances had as their object the restoration of the disciples from their awful failure and discouragement, and to convince them beyond the peradventure of a doubt of Christ's resurrection.

Since His resurrection was to be the central theme of apostolic preaching, it was necessary that they have a certainty of knowledge as to this matter (Acts 1:3). Without the resurrection of Christ His death would be meaningless. Out of the ten or more appearances Mark selects three.

#### 1. To Mary Magdalene (vv. 9-11).

Mary's heart responded to the Saviour's gracious deliverance from demons. Her sufferings were no doubt terrible. She was the first to the tomb; her devotion was amply rewarded by being the first to meet the risen Lord. Though her faith was weak she went at once and told the story to the disciples, but they refused to believe.

#### 2. To Two Disciples on the Way to Emmaus (vv. 12, 13).

Luke gives full particulars concerning this appearance (Luke 24:13-25). Jesus had walked, talked, and eaten with them, convincing them that the Lord had indeed risen.

#### 3. The Eleven Disciples (v. 14).

Christ appeared to them while sitting at meat and reproved them for their unbelief. The fact that they steadfastly resisted the testimony that Christ had risen but afterwards were willing to risk their lives in the proclamation of this truth, proves the genuineness of their faith and therefore strengthens our faith.

### IV. The Commission of the Risen Lord (vv. 15-18).

After the disciples were convinced of the truth of His resurrection, Christ sent them forth to "preach the gospel to every creature." What a glorious and supreme task is this. What a blessed issue to those who believe, and how awful to them that believe not. "He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (v. 16).

### V. The Activity of the Enthroned Christ (vv. 19, 20).

After giving the disciples their commission, He ascended on high, and from the unseen sphere directed their activities. Wherever they went He confirmed their word. He does the same for His faithful disciples today.

April 15

## Transfiguration and Service

Mark 9:2-29

Golden Text:—He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.—John 15:5.

In 2 Peter 1:16-18 is given an inspired interpretation of the transfiguration by one who was present and knew all that transpired. When Christ announced His death which was to take place on the cross, the disciples were unable to see

how victory could issue from death. Jesus took with Him Peter, James, and John into the mountain. According to Luke 9:28 they went there to pray. Before going into the mountain He declared that there were some standing in His presence who would not taste of death till they had seen the kingdom of God come with power (Mark 9:1).

In order to revive their drooping spirits and restore their confidence He was transfigured before them. Two men from the upper world were sent to converse with Jesus about His approaching death at Jerusalem—the very thing about which the disciples refused to talk. The transfiguration is therefore a foregleam of the coming kingdom. It gives an outline of the execution of the kingdom plans.

### I. Jesus Christ Glorified on the Mountain (vv. 2, 3).

He took the disciples "by themselves" and was "transfigured before them." This shows that the purpose of the transfiguration terminated upon the disciples and not on Christ. Christ's rebuke of Peter for his unwillingness to hear concerning His death, apparently for a time estranged the disciples from Him. To heal this breach an unusual transaction was required. His shining raiment was typical of that glory which shall be manifest when Christ comes back to the earth. His appearance on the mountain typifies His visible appearance on the Mount of Olives (Zech. 14:4, 9).

### II. Peter, James, and John Represent Israel in the Flesh in Connection with the Kingdom (v. 2).

Christ is peculiarly the King of Israel. According to Ezekiel 37:21-27, the Israelites are to be the central people in the kingdom. This people shall be gathered from among the nations and united as one in that kingdom, in their own country.


### III. Moses and Elias Appeared in Glory with Jesus (vv. 4-13).

These men in the glorified state are typical of the state of the saints in glory. Moses, who was once denied an entrance into Palestine, appears now in glory representing the redeemed of the Lord who shall pass through death into the kingdom. Multitudes of the Lord's own who have fallen asleep shall be awakened at Christ's coming and pass into the kingdom. Elias represents the redeemed who shall pass into the kingdom through translation. Some shall be living upon the earth when the Lord shall come and they, without dying, shall be changed and thus pass into the kingdom (1 Cor. 15:50-53; 1 Thess. 4:14-18).

#### 1. Peter's Proposal (vv. 5, 6).

So definitely was the method of the kingdom unfolded before Peter that he proposed to erect tabernacles for Christ, Moses, and Elijah. It is true that the unveiling of the majestic person of Christ and the panoramic display of the kingdom somewhat disconcerted Peter, yet he grasped its central meaning and proposed to celebrate the advent of the kingdom which had been prefigured in a tangible way.

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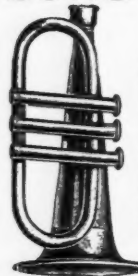
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2. The Divine Voice out of the Cloud (vv. 7, 8).

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3. Jesus' Charge (vv. 9-13).

He charged them that they should tell no man concerning the things which they had seen until He had risen from the dead.

### IV. A Demonstration of the Purpose of the Establishment of the Kingdom (vv. 14-29).

When they descended from the mountain of transfiguration they witnessed a great multitude in a state of perplexity. The immediate cause of this state was the grievous condition of a young man possessed with a demon (v. 18). The father of the young man had appealed to the disciples to cast the demon out, but they were unable to do so. When they brought him unto Jesus, the foul spirit was rebuked and came forth. The young man's state is representative of the nations who are oppressed by the Devil. Just as this young man was grievously oppressed, causing him to cast himself into the fire and into the waters, so the nations today in their great perplexity are doing the things which will result in their own destruction. The Devil will be peculiarly active in the oppression of men and nations in the last days. Just as he was peculiarly active when Christ was here, so the Scriptures set forth his unusual activities just preceding Christ's second coming. This may account for the turmoil among the nations today.

April 22

### Jesus and the Home Mark 10:1-16

Golden Text:—Honor thy father and mother, which is the first commandment with promise.—Ephesians 6:2.

In this scripture we see Christ as a teacher. Mark's pre-eminent task is to set forth Jesus as the energetic and mighty servant, executing the divine will. While it is unusual in the Gospel according to Mark to see Christ as the teacher, we have in this lesson wonderful teaching.

#### I. Concerning Marriage (vv. 1-12).

The question touching divorce, which the Pharisees temptingly put to Christ, brought forth teaching which exhibits marriage in its true light.

1. Marriage Should Not Be Degraded by Divorce (vv. 1-5).

Divorce was not instituted by God. God ordained the marriage relation and intended it to be indissoluble. Moses did not originate it or authorize it, but suffered, limited, and regulated it. The reason Moses even suffered it was because of the hardness of the hearts of the people. The existence therefore and practice of divorce indicates the coarseness and perverseness of man. The real cause is sin. There is no more real evidence of the blighting effects of sin in the world than the increasing number of divorces.

2. Marriage God's Primal Law (vv. 6-8).

The ideal law of life for the subjects of Christ's kingdom is marriage. This is proven by the fundamental fact of sex. "God made them male and female" (v. 6). The union of the male and female natures is physical, mental, and spiritual. In marriage the male and female natures are mutually complemented. "They twain shall be one flesh, so that they are no more twain, but one flesh." God's plan is that man should not be without the woman and the woman without the man (1 Cor. 11:11).

#### 3. Marriage Has God's Sanction (v. 9).

When God created Eve and brought her unto Adam, He performed the first marriage ceremony and declared that man should leave his father and mother and cleave unto his wife and that they shall be one flesh. "What therefore God hath joined together, let no man put asunder."

#### 4. Marriage of the Divorcer Forbidden (vv. 10-12).

The marriage relation should only be broken by death and sin. In response to the request of the disciples for further information He declared:

(1) "Whosoever shall put away his wife, and marry another, committeth adultery against her."

(2) "If a woman shall put away her husband, and be married to another, she committeth adultery."

In view of the fact that marriage is for life, men and women should not enter into this relationship without most serious consideration.

#### II. Concerning Children (vv. 13-16).

The union of the male and female natures, according to God's primal law of marriage, lays the foundation for family life. The normal issue of such a union is children. In connection with the divine law of marriage, it is fitting that Jesus should set forth His estimate of children and show His interest in them. Those who think it beneath their dignity to give attention to children should ponder well the words of Jesus. The understanding of His words will cause the disciple to have proper consideration of work among children, and also to the nurture and discipline of their own children. Christian men and women will regard children as the property of the Lord and will esteem it a high and holy privilege to train them for Him. Proper attention to Christ's teaching regarding children would transform the home life of society. Observe

1. Children Brought for the Touch of Jesus (v. 13).

All normal parents supremely desire that their children should be brought into touch with Jesus Christ. It is incumbent upon all parents to seek for their children personal contact with Jesus.

2. The Parents Rebuked by the Disciples for Bringing Their Children (v. 13).

They seemed to think that children were beneath the dignity of Christ, or at any rate, they esteemed them of not sufficient importance to warrant the interruption of Christ's ministry. Parents should allow nothing to prevent them

Moody Bible Institute Monthly

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from bringing their children to Jesus.

### 3. Jesus' Reply (vv. 14, 15).

He was displeased, really indignant, at their words. He is displeased today over those who are hindering their children from coming to Him.

(1) "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God" (v. 14).

The kingdom belongs to the children. Christ's servants always feel the appeal of childhood.

(2) "Whosoever shall not receive the kingdom of God as a little child shall not enter therein" (v. 15).

The kingdom belongs to the children and the child life. Those who count themselves morally helpless and cast themselves upon Jesus Christ, the King, really enter the kingdom.

### 4. Jesus' Action (v. 16).

He took the children up in His arms, put His hands upon them, and blessed them. Christ is the Saviour of children. Where Christ's Spirit rules, childhood is sacred and children have great care.

April 29

#### The Cost of Discipleship

Mark 10:17-27; 12:41-44

Golden Text:—Where your treasure is, there will your heart be also.—Matthew 6:21.

### I. The Rich Young Ruler (10:17-27).

#### 1. His Question.

"What shall I do that I may inherit eternal life?" This young man was in earnest. He came running and kneeled to Jesus. This question reveals a void in his heart. He was a young man with a lovable character. In verse 21 it is stated, "Jesus beholding him, loved him." He was moral, honest, earnest, and courageous, but had a defective theology. He thought that eternal life could be obtained by good works. Though he claimed to have kept the law, he was conscious of lacking something. He was willing to do something to fill up that which was lacking, therefore he came to Jesus to make inquiry as to that lack.

#### 2. Jesus' Reply (vv. 18, 20).

He knew the young man's heart and put his finger on the weak spot in his life. Jesus reiterated the commandments. The young man averred that he had all his life kept these commandments, but when it came to parting with his possessions in order to help his neighbor, he parted with the Lord, going away sorrowful. This revealed the fact that he was a covetous man, a violator of the tenth commandment.

### 3. Lacking One Thing and Yet Lost (vv. 21, 22).

When the Lord pointed out to him that the defect in his life was the love of money, he was unwilling to pay the price. When the time came in his life to choose between eternal life and riches, he chose wealth and parted company with Christ, perhaps forever.

#### 4. The Peril of Riches (vv. 23-27).

Jesus said, "How hardly shall they that have riches enter into the kingdom of God." When He discerned the as-

tonishment of the disciples He answered again and said, "How hard is it for them that trust in riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." The difficulty does not lie in the fact that a man possesses riches, for one may possess riches and still be an heir of the kingdom. Wealth is a mighty power. In itself it is good. It will provide bread for the widow and orphans, amelioration for the suffering, and send the gospel of Christ to the ends of the earth. The peril of riches lies in trusting in them. However, the state from possession of riches to trusting in them is a very short one. The tendency of growing wealth is to destroy the noble life of the soul. As long as a man possesses riches he is safe, but as soon as riches possess the man he is in deadly peril.

### II. The Widow's Mite (Mark 12: 41-44).

Jesus had spent a strenuous day and was now quietly watching the surging throng. Observe

#### 1. Jesus Sitting over against the Treasury (v. 41).

The treasury was the place where the worshipers deposited their tithes and offerings. Jesus sat where He could see them drop their money into the chests. He saw the poor casting into the treasury their small coins, and He also saw the rich bringing larger coins. It is a solemn truth that Jesus' eye always beholds the gifts of the people. We may be able to conceal them from the people, but cannot conceal them from His eye.

#### 2. A Certain Poor Widow Threw into the Treasury Two Mites (v. 42).

The mite was the smallest copper coin made. The mite was worth about one-

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eighth of a cent, therefore her offering  
was one-fourth of a cent in value.

3. Jesus Said unto His Disciples,  
"Verily I say unto you, that this poor  
widow has cast more in, than all they  
which have cast into the treasury" (v.  
43).

The Lord estimates gifts by the motive  
of the heart, not by their amount.

4. Gifts Are Measured by What the  
Giver Has Left, Not by What Was Given  
(v. 44).

This widow cast into the treasury all  
that she had, even all her living. The  
rich gave of their abundance. Though  
their gifts were manifold more than that  
of the poor widow, yet they had an  
abundance left.

This woman's influence still goes on.  
Many devoted Christians have followed  
her example and have given their all.

May 6

### Greatness through Service

Mark 9:33-37; 10:35-45

Golden Text:—For even the Son of  
man came not to be ministered unto but  
to minister, and to give his life a ran-  
som for many.—Mark 10:45.

Jesus with His disciples was on His  
way to Capernaum for the last time. He  
was soon to leave for Jerusalem where  
He was to die on the cruel cross for the  
sins of the world. He sought retirement  
in order to make clear to the disciples  
the meaning of the Cross. Their hearts  
were so steeped in selfishness that they  
were unable to understand Him. It was  
a most pitiable sight to behold the Son  
of God facing humiliation and death for  
man's salvation and even the disciples  
failing to understand the meaning of His  
suffering.

1. The Disciples Disputing as to  
Who Should Be the Greatest (Mark  
9:33-37).

1. Jesus' Searching Question (v. 33).  
His omniscience enabled Him to dis-  
cern their secret thoughts. The fact that  
the disciples were wrangling about of-  
ficial position while Jesus was facing  
humiliation and death, shows how com-  
pletely He was alone in the world. How  
His heart must be grieved as He looks  
down upon Christians today clamoring  
for honor and position while the world  
is groping in darkness and dying with-  
out hope.

2. The Silent Disciples (v. 34).  
The revelation of the selfishness of  
their hearts made them ashamed in His  
presence. The realization that the eyes  
of the omniscient Lord are over us is  
the sure and only cure for selfish wrang-  
ling among Christians.

3. The Stinging Rebuke (vv. 35-37).  
(1) "If any man desire to be first  
the same shall be last of all and servant  
of all." True greatness expresses itself  
in being willing to take the last and least  
place and to be a servant of others.

(2) His teaching illustrated (vv. 36,  
37).  
This He did by an acted parable of  
placing a little child in their midst. A  
little child is trustful, teachable, and  
obedient. By word and example He

showed that true greatness is expressed  
in willingness to aid the weak, instruct  
the ignorant, and serve the needy. All  
who render such service give true service  
to Jesus Christ and God. True greatness  
consists not in self-seeking, but in ren-  
dering cheerful service to the needy and  
in the name of Jesus Christ.

### II. The Ambitious Request of James and John (Mark 10:35-45).

1. What It Was (vv. 35-37).

It was for the position of pre-eminence  
in the kingdom. Christ had told them  
of the awful agony of the Cross and also  
of the glory which should follow. While  
their request reveals pride and selfish  
ambition, yet faith in their Lord and a  
right desire were not wholly lacking. It  
was not entirely for their personal glory  
that they made this request, but because  
of their personal desire to be with their  
Lord.

2. Jesus' Reply (vv. 38-45).

(1) To James and John (vv. 38-40).  
a. Their misconception rebuked, "Ye  
know not what ye ask."

b. Positions of glory in Christ's king-  
dom are earned, not obtained through  
favor or arbitrary assignment. The way  
to honor is through suffering. The cup  
which they were to drink was all that  
was embraced in the agony of the Cross.  
Christ conceded that the positions which  
they craved were obtainable, but in a  
different way from what they thought.  
The way to places of glory in Christ's  
kingdom is through lowly, self-forgetful  
service and suffering.

(2) To the ten disciples (vv. 41-45).

a. Their displeasure (v. 41). The ten  
disciples were displeased with the re-  
quest of James and John. Their dis-  
pleasure was not because they were free  
from the same selfish ambition; their  
action was not prompted by righteous in-  
dignation.

b. True greatness declared (vv. 42-45).  
To minister to others is greater than to  
be ministered unto (v. 43). Among the  
Gentile nations, greatness was conceded  
to those who exercised authority over  
others. This is the world's conception  
today. Among the followers of Christ a  
different standard prevails. The stand-  
ard of Christ's kingdom is to forget self  
in devoted service to others, even to the  
giving of one's life. The supreme ex-  
ample to be followed by all is Jesus  
Christ Himself. His whole life was spent  
in going about doing good and on the  
cross of Calvary He made the supreme  
sacrifice in providing a ransom for many.

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## FIVE ASPECTS OF CRUCIFIXION IN GALATIANS

Christ for me (3:1).  
I with Him (2:20).  
Flesh in me (5:24).  
World to me (6:14).  
I to the world (6:14).

—W. R. Manders.

## THE HOPE OF THE RESURRECTION

For all who have believed on Christ to the saving of their souls, the hope of the resurrection of the body is

A comforting hope (Job 10:25-27; 1 Thess. 4:13-18).

A satisfying hope (Ps. 17:15).

A sustaining hope (2 Cor. 4:17-18; 2 Cor. 5:1-3).

A lively hope (1 Pet. 1:3-7).

A glorious hope (Rom. 8:18).

A sure hope (John 14:19; Rev. 1:18).

A triumphant hope (Hos. 13:14; 1 Cor. 15:55).

A jubilant hope (Isa. 26:19).

A blessed hope (Rev. 20:6).

A believer's hope (1 John 2:25).

## "THE POWER OF HIS RESURRECTION"

Philippians 3:10

Paul regards the certain fact of Christ's resurrection, and the consequences of it, as the power-house for all the machinery of Christian character and conduct.

To him, and to ourselves, the knowledge of the death of Christ, as the divine sacrifice for sin, brings assurance of the forgiveness of all who appropriate the benefits of His atonement through faith. And then, the knowledge of Christ's resurrection brings impulse, influence, and energy for Christian service and the development of the new life received at conversion.

We know the fact, we may also draw from it power.

**Power for Holiness:** "Like as Christ was raised up from the dead, even so we also should walk in newness of life" (Rom. 6:4). A living Christ furnishes us with His own grace and help, so that, through union with Him, we live an overcoming life, and draw from Him a divine energy for growth into His image.

**Power for Service:** In the service of the "risen and exalted" Christ we are assured of success. We fear no foe with Him at hand. He energizes us "by His Spirit that dwelleth in us." A continual force is furnished for perseverance and obedience. "Ye shall receive power after the Holy Ghost is come upon you."

**Power for Faith:** "This is the victory that overcometh the world." He lives, lives to reign, and lives to succor. Christ is no longer in the cradle, on the cross, or in the tomb, but on the throne, ever living to make intercession for us.—E. W. T.

## BENEFITS OF CHRIST'S RESURRECTION

There are many benefits associated with the resurrection of Christ. Here are only a few:

Blessing (Acts 3:26).

Justification (Rom. 4:25).

Holiness (2 Cor. 5:15).

Fruit bearing (Rom. 7:4).

Power (Eph. 1:20).

Quickening (Rom. 8:11).

Reunion (1 Thess. 4:14)—*Wesleyan Methodist*.

## THE RISEN LORD

Mark 16:6

### 1. The Objects of the Resurrection.

(a) For our justification (Rom. 4:25).

(b) That we might be counted worthy of eternal life (John 10:10; 11:25, 26).

### 2. The Results of the Resurrection.

(a) The believer is risen with Him (Col. 2:12; Eph. 2:6).

(b) And begotten to a lively hope (1 Pet. 1:3, 5).

### 3. The Demands of the Resurrection.

(a) A consecrated life (Rom. 6:14; 11:14).

(b) A worthy walk (Col. 1:10, 11; 2:6, 7).—*The Christian*.

## THE FIRST EASTER SERMON

Mary Magdalene preached the first Easter sermon, and this was her text: "I have seen the Lord." That was not only an appropriate text, but also a central and substantial one, because it enabled the preacher to speak from personal experience and observation, and that concerning the very event on which the hope of the world hinged. But for the fact that she had seen the Lord, there would have been no Easter, and her sermon would have been a funeral discourse; that is to say, but for the fact of the resurrection and the appearance of the Lord to her, she would have spoken of His death and burial. But in lieu of death there was life, and instead of a dead teacher there was the living Christ. That made a world of difference—an eternity of difference, in fact. This first Easter sermon was preached on the first day of the week, and by one who was first at the tomb with the "other Mary." These first things come first in the development of the Easter story, which grows in interest and power as the years go by. The point of this first Easter sermon, the pith of Mary Magdalene's preaching, so far as we are now concerned, is to be found in the spiritual translation of the text. Have we seen the Lord? Has He called our names, and have we responded, "Master"? Has He presented to us His hands and His side, and were we glad when we saw Him? Yea, us hath He quickened, who were dead in trespasses and in sins, and hath raised us up together. "We have seen the Lord."—*Herald and Presbyter*.

## FAITH

1. The gift of faith.—Eph. 2:8.
2. The test of faith.—1 Peter 1:7.
3. The rest of faith.—Heb. 4:3.
4. The fight of faith.—1 Tim. 6:12.
5. The walk of faith.—Rom. 4:12.
6. The work of faith.—1 Thes. 1:3.
7. The victory of faith.—2 Tim. 4:7-8.

—N. H. Camp.

## THE BLESSED "NOWS"

Now we live (1 Thess. 3:8).

Now we are the sons of God (1 John 3:2).

Now we have obtained mercy.

Now we are the people of God (1 Pet. 2:10).

Now we are light in the Lord (Eph. 5:8).

Now we are clean through the word which He hath spoken unto us (John 15:3).

Now we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God (Eph. 2:19).

Now being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life (Rom. 6:22).

—M. A. Gavigan.

## PAUL'S GROWTH IN GRACE

### In Three Stages

#### I. Apostles (1 Cor. 15:9)

"The last and least," said noble Paul, "Am I, of the apostles all; I am not meet to be enrolled With those who are apostles called."

#### II. Saints (Eph. 3:8)

"Of all the saints I must confess, Whoe'er is least, then I am less; A servant of the least, I still The lowest place must meekly fill."

#### III. Sinners (1 Tim. 1:15)

"Of sinners, I am the chief take rank, Yet God my Saviour daily thank, Who came to seek and save the lost; His sovereign grace is all my boast."

—T. Robinson.

## "CONCERNING HIMSELF"

"Beginning at Moses . . . he expounded unto them in all the scriptures the things concerning himself."—Luke 24:27.

We get Him in the Old Testament in type; in the Gospels in humiliation; in the Acts and the Epistles in mystery; and in the Apocalypse in glory. In the Old Testament we have the preparation for the coming of Christ; in the Gospels we have the manifestation of Christ; and in the Acts to Revelation we have the realization of Christ. It is predicted in the Old Testament that He would come as Prophet and Priest and King. In the Gospels He is present as Prophet; in Acts and the Epistles He is seen as Priest; and in the Apocalypse He is coming again as King. —W. Graham Scroggie.

**The Readers of this Department** are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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## THE COMING ONE

Acts 1:9-11

1. The Coming Person Identified.  
"This same Jesus" of Bethlehem, of Calvary, of Olivet.
2. The Coming Fact Certified.  
"Shall so come."
3. The Coming Event Visualized.  
"In like manner as ye have seen him go into heaven."

—William H. Robins.

## THE MINISTRY OF THE SON OF MAN

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

The Son of man was:

*Poor*, 2 Cor. 8:9; to make us *rich*, Phil. 4:19.

*Homeless*, Matt. 8:20; to give us a *home*, John 14:2.

*Hungry*, Matt. 4:2; that we may be *satisfied*, Rev. 7:16.

*Thirsty*, John 4:7, 1. c.; to give us the *water of life*, John 4:14.

*Weary*, John 4:6; that we might *rest*, Matt. 11:28, 29.

*Lonely*, Matt. 14:23; that we might *never be lonely*, Matt. 28:20.

*Exceeding sorrowful*, Matt. 26:38; that we may be *joyful*, John 15:11.

*Tempted*, Matt. 4:1; that we may be *conquerors*, Heb. 4:15.

*Forsaken*, Matt. 26:56, 1. c.; He will *never forsake us*, Heb. 13:5, 1. c.

*Slain*, Matt. 27:50; that we may *live*, John 3:16.

—Katie A. Clarke.

## THE PRODIGAL SON

Luke 15:11-32

THE YOUNGER SON

1. His demand—"Father, give me the portion of goods that falleth to me."
2. His departure—"Not many days after . . . he took his journey."
3. His dissipation—"Wasted his substance in riotous living."
4. His destitution—"He began to be in want."
5. His degradation—"Sent him into the fields to feed swine."
6. His desperation—"I perish with hunger."
7. His determination—"I will arise."
8. His destination—"And go to my father."
9. His demeanor—"And say, Father, I have sinned."
10. His desire—"Make me as one of thy hired servants."

THE FATHER

1. His discovery—"When a great way off his Father saw him."
2. His delight—"Ran . . . and kissed him."
3. His directions—"Bring forth the best robe."

THE ELDER BROTHER

1. His displeasure—"Was angry."
2. His disdain—"This, thy son, who hath devoured thy living with harlots."
3. His discordance—"He would not go in."

—S. E. Burrow, in *The Christian*.

## THINGS WITH STINGS

Here are two old fashioned beehives; bees are noted for two things, honey and stings; and in seeking the first, beware of the second. Sins have their sweets; "the pleasures of sin" which are but "for a season" (Heb. 11:25), always end in the penalties of sin, which are eternal. Doing wrong may be like eating honey; but when conscience convicts, terrible are its stings. Stings and sins are connected: take away the "h" and the "g" from stings, and you have sins.

Sins like bees are numerous. There are in some hives 30,000 bees. Who can tell the number of sins in our minds and hearts. They are countless. How they buzz around, sins of speech, sins of action, sins of thought. Try and count the bees flying in and out of a hive, and then try and number your sins.

But thousands of bees are inside and out of sight. A young friend of ours, who had made his own hive, opened it one evening and let us see the black swarms of bees moving within, though not a bee could be seen outside. We cannot see the sins that are in our hearts and minds; but God can, and says, "I know the things that come into your mind, every one of them" (Ezek. 11:5). Jesus, when on earth, knew what was in people's hearts (Luke 9:47). He knows what is in our hearts today. One day He opened the human heart, as my young friend opened his hive, and shewed some of the evils working within (Matt. 15:19). We should not like any one to know the black bees within us, yet God says, "I, the Lord, search the heart" (Jer. 17:9, 10). This ought to humble us.

Did you ever have a bee follow and try to sting you? One thus made for a friend of mine. He started beating the air, and flicking and flacking until he thought he had beaten it off. When he stopped, I saw the bee was quietly crawling inside his coat. It is hard to get away from sin; and when we think we have succeeded, it may be nearer than ever.

Shall I tell you a secret? A bee cannot sting two persons. Its sting is barbed, like a broad arrow, and when inserted, cannot be withdrawn, but is left in the wound; hence that bee is stingless, and cannot sting again.

May I commend two honey bees without stings? "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).—Wm. Luff in *The Life Line*.

## AMERICAN FAMILY ALTAR AS SOURCE OF STRENGTH IN NATIONAL CHARACTER

The true civic center of our municipalities will be found not in some towering edifice with stately approaches, nor in broad avenues flanked with magnificent mansions, but around the family altar of the American home, the source of that strength which has marked our national character, where above all else is cherished a faith in the things not seen.—Calvin Coolidge.

"Every doubt in the heart of a Christian is a dishonor done to the Word of God, and the sacrifice of Christ."

Moody Bible Institute Monthly



## CHOICE SCRIPTURE VERSES ON PRAYER

Compiled by Rev. E. O. Houser.  
(Concluded from last month's issue)

### GOD SPEAKS THROUGH HIS SON

Matt. 7:7-11—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone; or if he ask a fish, will he give him a serpent? If ye then,

being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Matt. 18:19, 20—Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Matt. 21:22—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Mark 11:24, 25—Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

John 9:31—Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

John 14:13, 14—Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

John 15:7, 16—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 16:23, 24—Whatsoever ye shall ask the Father in my name, he will give it to you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.

### GOD SPEAKS THROUGH THE APOSTLES

Rom. 8:26—Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

1 Cor. 14:15—I will pray with the spirit, and I will pray with the understanding also.

Phil. 4:6—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Heb. 11:6—Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

James 1:5-7—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

James 4:8, 10—Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and he shall lift you up.

James 5:16—Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

1 John 5:14, 15—This is the confidence that we have in him, that if we ask any-

thing according to his will, he heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Jude 20—But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

Heb. 4:16—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Eph. 3:20, 21—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

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## Problems in the Prayer Life

By JAMES O. BUSWELL, Jr., M. A., D. D.  
President of Wheaton College, Wheaton, Ill.

### CONTENTS BY CHAPTERS

#### Confession, Prayer for Forgiveness.

Problem: Is sin unreal, to be denied? or natural, to be regarded as normal? or hideously real, to be acknowledged and cured?

#### Consultation, Prayer for Guidance.

Problem: Will God actually reveal His will to men?

#### Petition, Prayer for Definite Things.

Problem: Is it conceivable that prayer could move God to specific action? What of "unanswered prayer"?

#### Intercession, Prayer for Others.

Problem: How can the prayer of one avail for another?

#### Gratulation, Prayer of Thanksgiving.

Problem: A personal reciprocal relationship is implied in our giving of thanks to God. Is this implied relationship real?

#### Adoration, Prayer of Worship.

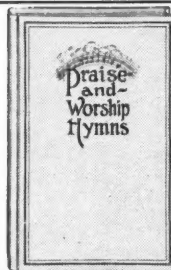
Problem: Is worship a suitable activity for a practical man?

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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for reports in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

John M. Baker began a series of meetings in the First Methodist Episcopal Church, West Palm Beach, Fla. Rev. W. A. Cooper, D. D., is the pastor. These services will continue for three weeks.

Ellery and Mrs. Aldridge closed a fine campaign at the Presbyterian church at Cottonwood, Minn. The pastor and the members all gave their hearty co-operation. Souls were saved and many were added to the church. On March 4, the Aldridges commenced a series of meetings in the First Mennonite Church, at Chicago.

Theodore A. Piper and Edmont Hains, gospel broadcasters, were in a splendid campaign at Philmont, N. Y., during the months of February and March. This was a union meeting of the towns of Melleville and Philmont. A large chorus choir was formulated under the leadership of Mr. Piper. On March 18 the party commenced a series of meetings in the Memorial Presbyterian Church, of Newark, N. J.

Evangelist John C. Cowell, Jr., has recently closed a most successful meeting in the Methodist Protestant Church at Burlington, N. C. Many seekers found Christ as Saviour and many of the church members were led to a deeper consecration of their lives to Him. Over twenty persons united with that particular church. Mr. W. J. Ramsay was in charge of the musical end of the campaign and developed a splendid choir of fifty voices. The party went from Burlington to Concord, N. C.

Dr. P. W. Philpott, pastor of the Moody Church, and Arthur and Mrs. McKee are in the midst of a wonderful revival in the city of Tacoma, Wash. The campaign is called "The Christian Life Movement of Tacoma." The tabernacle with a seating capacity of 6,400 is filled each week night and many are turned away from the Sunday services. The co-operation of the preachers, the church members, the mayor, and the press, has been exceedingly fine. A large chorus choir of 1,050 voices, under the capable leadership of Mr. McKee, is an important item in contributing to the success of the meetings. The radio is contributing to the meetings, relaying the services to other churches. The whole city is deeply stirred. Great blessings are being poured out upon the eager multitudes.

Dr. Floyd John Evans has conducted a revival meeting in the Stevens Memorial Methodist Protestant Church, of Kansas City, Mo. This was a union campaign with several churches co-operating.

Rev. and Mrs. Frank McKeegan, of Chicago, have conducted conference and evangelistic meetings in Texas, Connecticut, and Iowa. Throughout these meetings God blessed His Word and encouraging results were seen in every field.

Evangelist Harry W. Vom Bruch writes, "We are now in the opening days of a meeting in the Garfield Avenue Methodist Church, in Indianapolis, Ind. This is the fourth visit of the party to this city. The pastor and the members are all united in this endeavor to have an old-time Methodist revival. Harry D. Clarke has charge of the music, and Mrs. Clarke's work among the children is a strong feature of the campaign."

Evangelist Paul Hutchens conducted a union meeting at Du Bois, Neb., which was attended with power and great conviction. Conviction was so deep that on one occasion a man and wife called at the evangelist's room, stating that they were unable to sleep and desired to accept the Lord. Interest ran high throughout the campaign. Men went about the town doing personal work, not because they were sent, but because they were so burdened for the lost. Most of the converts were adults.

The Laymen's Bible Union, of Racine, Wis., have just built a beautiful union tabernacle seating 1,400. Dr. and Mrs. H. P. Dunlop have conducted a blessed series of services in this new church.

Daisy F. Eggleston and party are in the midst of a series of meetings in Brooklyn, N. Y. This is the third campaign held by this party in this city within a year. Each one had grown out of the previous one which was greater than the one before. The altars have been lined with penitents seeking the Lord.

Ira P. Dean writes the following: "On February 5 I closed an interesting five weeks campaign in the Christ's Church revival tent, in Brooklyn, N. Y. Night after night people would remain after the meeting until midnight and even later to inquire about the Lord and His Word. The campaign was the sequel to the series of meetings conducted by the pastor, A. L. Weckeman, in the open air for the past year.

"From Brooklyn I went to the United Christian Church, in West Cameron, Pa. The church here was crowded every night. Extra seats were secured, yet many had to stand and more were turned away. We have been using the Moody Colportage Library in connection with the meetings."

Mr. and Mrs. John Imrie, evangelistic singers of Springfield, Mo., began the year with meetings at the Oakland Methodist Episcopal Church, Topeka, Kan., of which Rev. R. G. Anderson is the pastor. There were ninety persons who publicly made confession of their faith in Jesus Christ as their personal Saviour. Later the Imries went to the Seward Avenue Baptist Church. The pastor, Rev. M. G. Barlow, did the preaching.

William S. Dixon, who preaches and sings the gospel in evangelistic campaigns, has been doing solo work before the State Baptist Convention at Wichita Falls, Tex., and the State B. Y. P. U. Convention at San Antonio, Tex. He had charge of the morning chapel at the Baptist Seminary at Fort Worth, and has also been assisting in meetings in churches at Wichita Falls, San Antonio, and Fort Worth, Tex.

Rev. V. E. Squibb writes that he has just closed two weeks of special evangelistic services in his church, in which he had charge of both the preaching and the music. The meeting was preceded by two weeks of intensive reading of the Gospel of John and daily cottage prayer meetings. The church members were thus aroused to greater activity in the Master's service. Besides the great blessing received by the church membership, there were fifteen additions to the church.

R. O. Wine writes: "I have just closed a successful four weeks meeting, with sixty-four conversions, at the First Friends Church, Van Wert, O. This revival proved the power of God. The church was gloriously revived and many new members added. A number of young people were stirred, and some asked about the Moody Bible Institute and its instruction in the Bible. I was glad to tell them of the old camp ground where I spent more than two years in training for my present work in evangelism."

Samuel B. Goff reports the following: "We have closed a union evangelistic campaign at Long Branch, N. J., two towns and four churches co-operating. Several hundred persons were won to Christ and the church. A large number of members were renewed and reconsecrated to His service. In January the party conducted a union campaign in Gardiner, Me., three towns and six churches uniting. Five hundred and sixty-one were converted and reconsecrated. The meetings were attended by large congregations."

P. H. Kadey, cartoonist-evangelist, and party conducted a very successful meeting at the Springwells Avenue Baptist Church, of Detroit, Mich., during January. The capacity of the church proved inadequate at times, so wide-spread was the interest. There were ninety-two decisions registered. Associated with the evangelist were Mr. and Mrs. George Preston, of Benton Harbor, Mich. Mr. Kadey will return to Detroit the end of March to conduct a pre-Easter campaign in the Beulah Baptist Church, of which Rev. Arnold H. Kehrl is pastor.

Moody Bible Institute Monthly

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Harry O. Anderson reports great victories in a soul-winning campaign on the Pacific Coast. During the months of November and December the party conducted a union campaign in Los Angeles, Calif. January was spent at Bakersfield, Calif.; February at East Bakersfield, where a large union meeting was held with a chorus choir of two hundred. The tabernacle was packed each night. In March the party went to the White Temple Baptist Church, San Diego, Calif., and April will be spent in Brawley, Calif.

Rev. Hugh H. Bell, of San Francisco, Calif., has accepted the position of general secretary of the Winona Lake Institutions, succeeding Dr. J. C. Breckenridge, whose resignation became effective January 1. Dr. Bell comes highly recommended by scores of prominent ministers and laymen from all parts of the country. He is reputed to be a man of unusual ability, and Winona directors and friends consider the institution very fortunate in securing his services. Dr. Bell's pastoral work extends over twenty years, fifteen of which he served the First United Presbyterian Church, of San Francisco. He was executive secretary of the whole Protestant religious work of the Panama Pacific Exposition. Under his leadership the work of Winona institutions should flourish.

The Home of Hope Mission of Chicago reports the following for January: 2,603 attendance at evening service; 498 attendance at Bible classes; 521 at Sunday-school; 409 at children's meetings; 104 at sewing class; 76 at boys' club; 22 visits made to homes; 8 to hospitals; 106 requested prayer, and 17 conversions.

#### EXTENSION DEPARTMENT NOTES

Evangelist Elmer M. Moser concluded three months' evangelistic work in the Northwest. His work was marked by great power and many conversions were registered in all his campaigns. He is now engaged in a revival campaign with the People's Methodist Episcopal Church, Cadillac, Mich.

Dr. Henry Ostrom is in the midst of an evangelistic Bible conference with the First Presbyterian Church, of Haddon Heights, N. J. Multiplied demands have come for Dr. Ostrom's ministry.

Mr. and Mrs. Loren G. Jones are on a two months' leave of absence, occasioned by an ear infection from which Mr. Jones has been suffering for some time. His many friends are praying for his rapid recovery.

Dr. J. E. Conant is in the midst of an evangelistic Bible conference with the College Hill Presbyterian Church, Tulsa, Okla. He will also conduct a similar engagement in the First Presbyterian Church, of Columbus, Miss.

Evangelist Oscar Lowry closed a phenomenal union tabernacle revival in Aberdeen, Wash. All the churches of the city united for these services and a spiritual awakening swept the city. Mr. and Mrs. Elden R. Farrar and Mr. Fred Jacobsen are members of the Lowry party. They are now engaged in a similar movement in

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Centralia, Wash., with like results. They will return to Hamburg, Ia., for a union campaign in April.

Dr. William P. White continues his Bible teaching ministry on the Pacific Coast. He is now in Arizona, and will continue an itinerary covering additional western states.

Rev. A. C. Smith continues with the department in the capacity of musical director. He will be associated with Evangelist S. R. Sheriff at Marshall, Mo.

Rev. John C. Page concluded his engagement with the Radio School of the Bible, at the Institute. He is scheduled for Bible conferences in

Greensburg, Wash., and Lancaster, Pa.

Mr. C. E. Putnam continues an unbroken line of engagements in Florida. He reports most gratifying results.

Rev. W. W. Shannon has conducted two successful evangelistic campaigns in California. He now resumes his work as Bible conference and evangelistic campaign organizer in the Southwest.

Mr. and Mrs. W. Earl Robinson continued the schedule formerly arranged for Mr. and Mrs. Loren G. Jones, and led the music for Windber, Pa., for a union evangelistic campaign in which the pastors did the preaching. They are now with the First United Brethren Church, of Canton, O., and will be associated with Gipsy Smith, Jr., in an evangelistic campaign at Concord, N. C., in April.

Mr. and Mrs. Edward E. Rutledge had charge of the music for the Church of the Brethren, Johnstown, Pa.

The W-M-B-I Ladies' Quartet have filled numerous engagements under the auspices of the Extension Department. They are available for churches in Chicago and environs.

Miss Elinor Stafford Millar is enjoying a visit to her native country, Australia.

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### FUTURE ENGAGEMENTS

"The Singing Brooks"—Mar. 19-Apr. 1, Rockwell City, Ia.; Apr. 2-15, Prairie City, Ia.; J. E. Conant, Mar. 18-Apr. 1, Tulsa, Okla.; Apr. 8-22, Columbus, Miss.

John C. Cowell, Jr.—Mar. 11-Apr. 1, Asheville, N. C.; Apr. 8-29, Wilmington, N. C.; May 6-June 10, Dunn, N. C.; June 17-July 22, Ayden, N. C.; July 29-Aug. 12, Fremont, N. C.; Sept. 2-Oct. 7, Snow Hill, N. C.

H. P. and Mrs. Dunlop—Mar. 16-Apr. 3, Pittsburgh, Pa.

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Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 522 North La Salle Street, Chicago

### Secret Societies in the Light of the Bible, by William Leon Brown.

This book contains copious quotations both from lodge authorities and the Bible, and shows the true relationship of one to the other.

24 pages. 7x5 inches. National Christian Association, 850 W. Madison St., Chicago. 10 cents. W. L. B.

### St. Bernard of Clairvaux, by Watkin W. Williams, M.A.

This is a brief study based on lives of the saint, his own letters and other Latin documents which are quoted extensively without translation. It describes his childhood and credits his rare mother with largely influencing his choice of church orders in preference to high station as a noble of France. All his six brothers, besides a sister and other relatives, were directly led to follow him, a tribute to his personality as well as zeal which assured the success of the Cistercians, recently organized to oppose the laxity developed by Cluny. Dozens of monasteries were founded through him, but his rigorous asceticism, going beyond all reason, shattered his health, and in this book, at least, we find no contribution to the spiritual life of the age sufficient to justify the monastic system of religion.

160 pages. 7¼x4½ inches. Macmillan Company, New York. \$2.50. H. E. S.

### The Lost Secret Recovered, by L. L. Henson.

Under this attractive title the author strives to inspire the church to personal effort in soul-winning. Many will find the little volume a real and awakening stimulus to do the thing they as Christians wish to do.

73 pages. 6¼x4½ inches. John C. Winston Company, Philadelphia. \$1.00. W. T. J.

### The Christ of the Ages, by Harold Paul Sloan, D.D., Professor of Systematic Theology, Temple University, Philadelphia.

This is the way the author is identified on the fly-leaf of the book, but he is more than a professor in Temple University. He is pastor of the Methodist Episcopal church, Haddonfield, N. J., founder and president of the Methodist League for Faith and Life, and editor of *The Essentialist*, organ of the league. This means that in his own great denomination, he is a stalwart of the stalwarts in the defense of the faith delivered once for all to the saints. The Moody Bible Institute has availed itself of the great service of Dr. Sloan at certain of its Bible conferences through the country, and can testify to the soundness and scholarliness of the chapters of this book, some of which were delivered as addresses from its platform. The title of the book is derived from that of its first chapter, in which the question is asked and answered as to the opinion men have held about Jesus and which has made Him unique in history? There are two strong chapters following on the incarnation, but one which intervenes between them and called, "Christian Faith from Pentecost to Nicea," possesses unique value, being a historical demonstration that the self-assertion of Jesus and the apostolic teaching concerning Him "emerges at Nicea just as it began in Jesus." Space denies us a more detailed treatment of the book, but we commend it highly as an inspiration to both faith and service.

184 pages. 7½x5 inches. Doubleday, Doran and Company, New York. \$1.50, net. J. M. G.

### Sound Speech, studies in English for Christian Workers, by R. D. Johnston, M. A.

More than the title indicates, it is a handy little pocket summary of many important items in addition to English. Eighty-eight brief chapters are crowded into its 96 pages. The student and pastor will find it ever helpful.

96 pages. 6¼x4½ inches. John Richie, Kilmarnock, Scotland, 2/- net. H. F. S.

### The Holy Bible.

The Oxford University Press has published a self-pronouncing Bible in the Authorized Version, which is particularly adapted for carrying in the pocket. The type is bold face and unusually clear. It is printed upon India paper, and very compact. It is exceptionally well adapted for boys and girls in the Junior department, and will make an excellent gift to those who are receiving their first copy of the Scriptures.

6x4x1½ inches. Oxford University Press, New York. \$6.50. C. H. B.

### The Attack upon Princeton Seminary, by Dr. J. Gresham Machen.

This pamphlet is more than Dr. Machen's side of the now well known Princeton Seminary controversy. It reviews the entire situation and takes the form of an appeal to the Presbyterian laity to save Princeton for Fundamentalism by turning aside the committee's report, to be presented at the next General Assembly. Dr. Machen is fair and forceful throughout, at no time taking advantage of this opportunity to defend himself against the personal attacks that have been made upon him. In reading the pamphlet we thought that if this booklet is the product of "temperamental incompatibility" we hope Dr. Machen will not soon recover from the ailment.

48 pages. 8½x5½ inches. Johnson and Prince, 210 S. Thirteenth Street, Philadelphia. Free, on request. H. F. S.

### The Voice of Thanksgiving No. 4, edited and compiled by the Moody Bible Institute of Chicago.

This new song book of the Moody Bible Institute can hardly be excelled for its purpose. Church services, Sunday-schools, young people's societies, evangelistic meetings have all been remembered. There are more patriotic pieces than in any former edition, more songs for children, a better topical index, more attention given to the words as well as the music, and more attention to the make-up.

Speaking particularly of the make-up, it is a better and larger book than No. 3, better paper, stronger back, 32 more pages, 100 additional songs and hymns, and far superior to the majority of such books. The following letter from the well-known hymn-writer, May Agnew Stephens, tells its own story:

"I think you have a very fine collection. What we need emphasized in hymnology (and it is evident in the new book) is that the hymns shall have dignity and substance. I am sick of the 'jingles' forced upon suffering congregations by 'half-baked' song leaders. It is on a par with the lack of teaching of God's Word which makes evangelism so difficult, as the editorial in the last MOODY MONTHLY suggests. We should teach the people to sing hymns with choruses that will carry His Word to their hearts, and remain in their memories to feed their souls. We do not want 'tabloid' evangelistic singing any longer."

320 pages. 8x5½ inches. Bible Institute Colportage Association, Chicago. Cloth, 55 cents postpaid, 45 cents in quantities, transportation extra.—Editors.

### Barak: The Diary of a Donkey, by Fred H. Easton.

In his Foreword J. Russell Howden, referring to this humble worker in the China Inland Mission, says, "Like some other workers with fewer legs, he took a great deal of training! But he really made good in the end."

The "Diary" is really a journal of missionary activity centered in the author, who takes this novel method of describing his evangelistic tours and the interesting incidents and episodes which are inseparable from them.

90 pages. 7¼x5 inches. The Hulbert Publishing Company, Ltd., London. J. R. R.

### The Making of the Minister, by Charles R. Brown.

This volume is a kind of tragedy of learnings. All but two of its chapters contain some of the most searching and wholesome instruction and advice that a minister could hope to receive. It is based upon living experience and cannot but help the reader. Then the final two chapters rob the book of its worth by making prayer a subjective state of mind, and the Lord Jesus a human being, rather than God come in the flesh.

294 pages. 7¼x5½ inches. The Century Company, New York. \$2.00 net. H. F. S.

### New Paths for Old Purposes, by Margaret E. Burton.

A volume containing much valuable information and helpful suggestion, but like many recent mission study books the emphasis is placed upon social activities and reforms rather than upon the essential principles and processes that lead to citizenship in the kingdom of heaven. The program is that of world reconstruction, adjustment of social wrongs, industrial injustice, political crookedness, racial contentions, with the Christ as the great example and leader. While all the activities suggested are unquestionably good and highly commendable, nevertheless the prime concern of the Christian church in the matter of speedy proclamation of the Good News of pardon for repentant sinners, does not seem to be mentioned.

We confess to disappointment in finding such a lengthy discussion of world program without any reference to the revealed Word of God. As a matter of fact there is not a single scriptural reference in the whole book, nor any discussion of scriptural facts and principles. In the chapter headed "Give and Take" we are told that we should look for the true and good and beautiful in heathen religions, however empty, even sordid and degraded, many of the manifestations may be; being assured that at no time and among no people has God left himself without witness. The statement that Christ came not to destroy but to fulfill is made to apply not only to the law and the prophets, but to the pagan systems as well.

The reader will doubtless find much helpful matter in the volume, but should keep well in mind that the viewpoint and the program is somewhat different from that revealed in Holy Scripture.

211 pages. 7¼x5¼ inches. Missionary Education Movement and Council of Women for Home Missions, New York. Cloth \$1.00; paper 60 cents. W. H. H.

### Private Prayers, by Rev. A. B. Macaulay, D.D.

These are forms of devotion for the use of young men and women. It contains morning and evening prayers for a month; prayers for special occasions, as Christmas, New Year, Good Friday, etc.; blessings before meals, and prayers in church. Although we cannot as a rule find much interest in form prayers, yet for the help of young people who lack confidence, this little book is to be heartily recommended.

98 pages. 7x4½ inches. George H. Doran Company, New York. \$1.00. P. B. F.



**The International Critical Commentary—Daniel**, by J. A. Montgomery, Ph.D., Th.D.

This volume follows the usual critical methods of this series and from the point of interpretation, cannot be recommended by us. It is well to point out, however, that since the days of Driver no volume in the series has contained the learning of this one. From this angle it is a most valuable book. The fundamentalist who keeps informed on the other side of things will find the higher critics best in this commentary. Incidentally, the author touches here and there his appreciation of and disagreement with Dr. Robert Dick Wilson, conservatism's most able student of Daniel.

488 pages. 8½x6 inches. Charles Scribner's Sons, New York. \$4.50. H. F. S.

**Palestine and Transjordan**, by Ludwig Preiss and Paul Rohrbach.

This handsome volume, containing 214 photogravures and 21 colored plates with brief text, delights both the eye and the artistic sense, making us all the more eager to visit the Holy Land. Whatever contributes to our vivid realization of its physical aspect, its landscapes, present people, and historic structures, whether of Christ's age, the times of the crusades or the Mohammedan era, should be heartily welcomed. This would be an acceptable gift book for any occasion.

230 pages. 11½x8½ inches. The Macmillan Company, New York. \$10.00.

H. E. S.

**A Bondman of the Lord**, by H. S. C. E.

This book, written in England, retells in simple, happy fashion the story of Paul's life as revealed in Scripture, adding many illuminating comments based on items often overlooked. Her long and devoted study, for somehow we are constantly reminded of a woman's intuition, is evident throughout, and the way she sketches the situation calling forth each epistle, as well as her succinct summaries of them all, win our admiration for both her and the inspired author whose letters we hasten to read again with fresh interest. Numerous excellent steel engravings and other pictures are added attractions.

211 pages. 7½x5 inches. The Macmillan Company, New York. \$1.80.

H. E. S.

**The Lord Triumphant**, by Mary Stone Wine.

This is an Easter service for young people. Those who are interested in the presentation of a special Easter service will find it to be of value. It presents the gospel story in song and recitation. The plan is to present this story in six parts. Each part represents man's deepest need as met in the redemptive work of Jesus Christ. It surpasses in value anything of its kind which has come to our attention. It is free from the sentimental.

Those who are interested can secure a copy by communicating with the author, Mount Morris, Ill. 20 cents. P. B. F.

**The Standardization of Error**, by Vilhjalmur Stefansson.

The well-known explorer turns his attention to philosophy in this book and proceeds to show that much of that which has been standardized as knowledge is, in reality, error which has been accepted because of the support of some supposed authority. He reaches the conclusion that "like religion, truth is neither good nor bad.... Generally, though, truth is in practice bad.... In the training of young children it should be rather carefully avoided as a general thing." These quotations give an idea of the author's philosophy. The book is written in a half-serious, half-humorous way, with a rather cynical tone throughout. And yet it presents suggestions which will interest the thoughtful reader.

83 pages. 6½x4 inches. W. W. Norton and Company, New York. \$1.00. H. L. L.

**Missionary Story Sketches and Folk-Lore from Africa**, by Alexander Priestley Camphor.

The author says: "These story sketches, folk-lore, and incidents reveal something of the African as he is by nature in his native habitat, and what influence the missionary is exerting upon him in his moral and spiritual awakening. This collection has been made possible only by long and intimate touch with Africa and personal contact with native life and thought through missionary labor among them. Several of these stories first appeared in the *Christian Advocate*. To the student of African life and customs, this book will prove abundantly worth while. It is written by a negro, university and seminary trained, who for eleven years met with signal success as president of the College of West Africa, at Monrovia. During this time he made several visits to the interior, where he studied the raw material at close range.

346 pages. 7½x5½ inches. The Methodist Book Concern, New York and Cincinnati. \$1.50.

J. R. R.

**The Christ We Know**, by A. C. Gaebel, D.D.

In vivid contrast to *The Man Nobody Knows*, by Bruce Barton, this recent book by Dr. A. C. Gaebel has taken a commanding place.

Dr. Gaebel has walked fearlessly into the storm-center of modern Christian thought, and in twenty-nine studies he deftly unfolds his central theme, which is the Lord Jesus Christ—His person and glory. He delineates the royal road of our Lord. Each meditation is replete with scriptural evidence exalting Him as the Christ of God and His centrality in redemption's plan. The adequacy of Christ's Saviourhood is the burden of its chapters. Its inspirational and devotional value, and the direct and constructive message it bears, constitute its worth. It should have wide circulation.

126 pages. 6½x5½ inches. The Bible Institute Colportage Association, Chicago. 75 cents.

G. A. L.

**One Hundred Three-Minute Sermons**, by Rev. John R. Gunn.

The pastor of the First Baptist Church, Fort Wayne, Ind., has gathered into this attractive volume a fine array of little newspaper sermons that have in that form brought inspiration to many. These crisp and compact chapters are worthy of book form. The author handles his materials skilfully. His sentences are defined, clear, and gripping. His teachings are stimulating, wholesome, and scriptural, though of course not doctrinal. Much apt illustrative matter is offered. Christian workers may here find worth while illustrations and skilful applications. A wide gamut of human experience is treated, and the book holds real value.

164 pages. 7½x5½ inches. George H. Doran Company, New York. \$1.35 net.

W. M. R.

**The Red Road to Royalty**, by Lewis Robeson Akers, D.D., LL.D.

The president of Asbury College (Ky.), in succession to the eminent Rev. Henry C. Morrison, D.D., yields to the writer's urge in producing this first book of sermons. To know the nature and ideals of the school over which he presides would correctly suggest the character of the writer's message.

His themes have majesty and challenge. They become the media for fervent and effective evangelical teaching. One can readily glimpse such a personality as has unbounded joy in presenting a pre-eminent Christ to expanding youth.

His fellow student of other days, Bishop Frederick B. Fisher, penned the appreciative introduction. Here is a book that will instruct, inspire, point to the clear paths of truth, and lead to a deeper love for Christ.

188 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

W. M. R.

**In Conference with the Best Minds**, by Lorne Pierce.

The author of this work has succeeded in touching the deep recesses of the preacher's life and heart. The aim of the book is best set forth in his introduction: "I have had one main purpose before me during the years in which these chapters have been written. It is that of awakening and fostering a sense of the dignity and imperativeness of the minister's calling." There are thirty-one short messages dealing with the salient features of present-day preaching. Dr. Pierce does not hesitate to express himself freely and cogently relative to the merits and demerits of the pulpit.

There is a sprinkling of wholesome humor which adds materially to the value of subject matter presented.

272 pages. 7½x5½ inches. Cokesbury Press, Nashville. \$1.75.

J. A. V. G.

**Speaking with Other Tongues**, by T. J. McCrossan, B.A., B.D.

This volume will be of help only to those committed to the thesis that speaking in tongues is a Bible doctrine for present day practice. That thesis the reviewer rejects, yet without inconsistency notes several interesting features of the pamphlet.

First, it is a criticism of the tongues movement from within. The author proves that the baptism of the Holy Ghost does take place apart from the gift of tongues. Thus far he is agreement with Bible truth. Himself an avowed tongues' exponent, this part of his thesis is more welcome to the opponents of the theory than perhaps to those who adopt it as biblical.

Again the writer goes to the Greek for his data. Here we feel he misleads himself and jeopardizes other readers who are bound to accept his evident familiarity with Greek as flawless. This it is not. His outstanding appeal to the Greek deals with the use of aorist and imperfect tenses in juxtaposition. Quoting six or seven authorities of scholastic rank, among them A. T. Robertson, he concludes that an initial aorist followed by the imperfect as applied to the Holy Spirit and gift of tongues, respectively, makes the latter a gift whose use is "continued and repeated again and again in days yet to come." He should have added the sentence immediately following his Robertson quotation. Choosing a passage where in the Greek the construction is exactly the same it can be shown that the author's position will not hold. The fact is the imperfect tense has eight nuances whereas the author has stressed but three. The aorist has three nuances, and he has stressed but one.

53 pages. 7½x5 inches. Christian Alliance Publishing Company, New York.

H. F. S.

**The Son of Zebedee and the Fourth Gospel**, by Rev. H. P. V. Nunn, M. A.

Exact scholarship of very high order is illustrated in this imported treatise, for which Bishop Temple writes the introduction. Those familiar with New Testament higher criticism and desirous of answering its attacks upon John's authorship on its own grounds will follow the author's close argument with deep satisfaction. From writings of the early Church Fathers, quoted always in English translation, which other scholars so rarely think of doing, he demonstrates they give no real support to the claim of John's martyrdom in Palestine while still young, or to the existence of an otherwise unknown John in Ephesus who composed the fourth Gospel on slight personal acquaintance with Christ or His times, aiming only to supply a background for Paul's theology. Rather this double theory is invented by those who would repudiate the teachings of both John and Paul and disprove the supernatural wherever it appears in Scripture. That the beloved disciple lived later in Ephesus, and wrote the Gospel there, best answers all conditions of the problem.

150 pages. 7x4½ inches. Macmillan Company, New York. \$1.00.

H. E. S.

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## Time and Place Harmony of the Gospels, by G. C. Savage, M.D., LL.D., F.A.C.S.

A dependable chronology of the Bible is the one reference book that students of the Word have eagerly desired to find. Not since the well known work of Usher has there appeared so epochal a book on chronology as Dr. Savage's *Time and Place Harmony of the Gospels*. The book performs a double duty; its satisfying scheme of time deduction gives to the gospel events a certainty that all previous harmonies have lacked. There is indeed a third valuable feature to the book. Each time and place division of the harmony is preceded by a statement of chronology which, in the aggregate, amounts to an illuminating exposition of the Gospels.

Throughout the comments Usher's dates are kept before the reader. The table of contents is in itself a chronological digest of the four Gospels, invaluable not only to students but to devotional readers. A chart of the two genealogies of our Lord, and a chapter and verse index adds to the helpfulness of the book.

281 pages. 9 1/4 x 6 1/2 inches. Sunday School Board of the Southern Baptist Convention, Nashville. \$3.50. H. F. S.

## Five "Musts" of the Christian Life, by F. B. Meyer, D.D., Minister Emeritus, Christ Church, London.

The well known character and quality of Dr. Meyer's expositions make commendation superfluous. The "Five 'Musts'" are dealt with in a series of addresses given by the eminent Bible scholar on the occasion of his famous tour of the United States and Canada, in his eighty-first year. The addresses at that time were delivered at the Moody Bible Institute. The characteristic charm and simplicity of diction, chastity of thought, and insight into spiritual meanings, grace each of the expositions. The "Five 'Musts'" are of the New Birth; of Sacrifice; of the Decreasing Self; of Service, and of Spiritual Worship. Four additional chapters greatly enrich the volume.

This attractive volume should be studied by both ministers and laymen.

128 pages. 7 x 5 1/2 inches. The Bible Institute Colportage Association, Chicago. Paper, 25 cents; cloth, 75 cents. W. M. R.

## Around the Lord's Table, by Frank M. Goodchild, D.D.

The twelve communion expositions contained in this book should be very welcome to pastors who prize a spiritual interpretation of that sacred occasion, and to worshippers who desire instruction in its deeper meanings. To Dr. Goodchild, Christ's death was vicarious and redemptive, and the communion occasion is utilized to give varied and repeated emphasis to this great truth.

Surely no service of the church should be studied with more spiritual discernment than the one that shows "forth the Lord's death till he come." The closing chapter, "Till He Come," is fittingly appropriate as a conclusion, and witnesses definitely to the blessed hope.

This work, chastely and devoutly written, will contribute much to pastors, and through them to grateful worshippers, if read with due consideration.

172 pages. 7 1/2 x 5 1/4 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. W. M. R.

## The Ship under Sail, by E. Keble Chatterton.

This book will make its appeal to all who love the water and to whom the sailing craft has a peculiar fascination. The history and construction of ships is traced from the earliest times down to the days of their greatest prestige, before the steam vessel became a rival for their place. It is not merely a study of the development of the sail boat, but an authoritative presentation of the conditions of sea life with its problems and progress. The author has

published other books upon navigation, and is recognized as an authority upon the subjects of which he treats. Not only is his latest contribution written in a most entertaining style, but it is attractively illustrated with sketches of ship models, old prints, paintings, and other pictures.

223 pages. 8 1/4 x 6 1/2 inches. J. B. Lipincott Company, Philadelphia. \$5.00. C. H. B.

## Christ's Mold of Prayer, by James Allen Francis, D.D.

The author of this little volume has gathered the jewels of truth embedded in the Lord's Prayer and has set them into one fascinating gem entitled, *Christ's Mold of Prayer*.

The author holds that the Lord's Prayer "fits the lips and heart of childhood and yet is so profound that the greatest intellectual giants of the centuries cannot fathom its depths." He considers each phrase in succession, gathering from each the flowers of truth, until finally a bouquet of exquisite beauty is produced. It is a most illuminating commentary on the "prayer of prayers"—intellectually stimulating and spiritually inspiring. We commend it without reserve.

53 pages. 6 1/4 x 4 1/4 inches. John C. Winston Publishing Company, Philadelphia. G. A. L.

## The Laws and Principles of the Kingdom of Heaven, by Rev. E. L. Hamilton.

Selecting from the so called Sermon on the Mount what he calls its ten laws, Mr. Hamilton expounds each law in a deeply spiritual and intensely practical way. Anecdotes from the lives of honored servants of God are repeatedly brought forth to hammer home truth; not a few of these are from the author's experience. Throughout the reading one has the sense of presence at a Keswick Bible conference. The simple presentation of the Word deeply grips the reader. He has a distinct consciousness of the presence of God. The determination to criticize the author for not distinguishing between the kingdom of heaven and the kingdom of God, together with the questioning of his applying these laws to brethren under grace, disappear before the Spirit-given messages of the book.

143 pages. 7 1/2 x 5 inches. Marshall Brothers, Ltd., London. 3/6 net. H. F. S.

## The Heart of Central Africa, by John M. Springer.

To one who has followed native African trails this book is of surpassing interest. The missionary author is a trained observer, and the power of strong and simple portrayal is in his descriptions of his journey, accompanied by his wife, across the African continent from Old Umtali, on the East Coast, to St. Paul de Laondo, on the West Coast. It vividly reflects the adventures of this arduous and hazardous trip, and is replete with instruction and entertainment. Dr. Springer has a heart for the native, and gives evidence that among them the old gospel still retains its ancient transforming power.

223 pages. 7 1/2 x 5 1/4 inches. The Methodist Book Concern, New York and Cincinnati. \$1.25. J. R. R.

## Hearthstones, by Elizabeth Stancy Payne.

The Hawthorns live in high-priced apartments, eat on gate-leg tables, sleep on sofa-beds, and move frequently because it is easier to rent a freshly decorated place than to undergo the trials of spring cleaning. And the young folks find diversion outside the home—all but Ann.

How she struggles against unhomelike conditions and finally establishes the family around a real hearthstone, and how, in the course of her undertaking, Ann and David Freith find each other, makes a tale that will delight by its humor and compel by its truths that sometimes touch on tragedy.

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Because it deals with a problem of vital importance to all who are concerned with the maintaining of ideals and traditions handed down by those who first envisioned homes for America, *Hearthstones* will take its place in the ranks of worth while American fiction.

337 pages. 7½x5½ inches. The Penn Publishing Company, Philadelphia.

J. R. R.

#### Gems from the Bible.

These Bible memory studies are excellent for supplementary work in the Primary and Junior departments, and can be used for graduation requirements when the pupil is promoted from one department to another.

Pamphlet. Stockton Press, Baltimore. 5c. C. H. B.

#### The Christ of the Bible Way, by a Christian in India.

Written by an anonymous hand, this earnest defense of the faith brings the Christ of the Indian Road (by Stanley Jones) face to face with the Christ of the Bible Way. Not a few reviews of Dr. Jones' somewhat sensational book have endeavored to point out its errors, a task difficult to achieve within the confines of review space. Our unnamed author makes out a strong case against Dr. Jones. No one who has read *Christ of the Indian Road* ought fail to review this criticism of it.

166 pages. 8x5½ inches. Testimony Press, Richards Town, Bangalore, South India. 1 rupee, net.

H. F. S.

#### BOOKS RECEIVED

**Macmillan Company, New York.**  
 "World Geography," two volumes, by Frank M. McMurry and A. E. Parkins. Cloth, 316 and 323 pages, \$1.80 each.  
 "Natural History—Animals," by George Jennison, M.A., F.Z.S. Cloth, 344 pages, \$4.50.  
 "This Believing World," by Lewis Browne. Cloth, 347 pages, \$3.50.  
 "Fundamental Christianity," by Francis L. Patton, D.D. Cloth, 334 pages, \$2.25.  
 "Cambridge Greek Testament—St. Matthew," edited by B. T. D. Smith, M.A. Cloth, 222 pages, \$2.40.  
 "The Kingdom of the Mind," by June E. Downey. Cloth, 207 pages, \$2.00.  
 "Palestine and Transjordan," by Ludwig Preiss and Paul Rohrbach. Cloth, 230 pages, \$10.00.

**The Abingdon Press, New York.**  
 "Christ at the Round Table," by E. Stanley Jones, D.D. Cloth, 328 pages, \$1.50.

**Doubleday, Doran and Company, New York.**  
 "More Fireside Stories for Girls in Their Teens," by Margaret W. Eggleston. Cloth, 153 pages, \$1.25.

"The Study Bible—Hebrews," by W. R. Inge, C.V.O., D.D., and H. L. Goudge, M.A., D.D. Cloth, 143 pages, \$1.25.

"The Study Bible—Psalms," by L. Mclean Watt, D. D., and J. E. M'Fadyen, D.D. Cloth, 145 pages, \$1.25.

"The Study Bible—Genesis," by E. Griffith-Jones, D.D., and A. C. Welch, D.D. Cloth, 143 pages, \$1.25.

"The Study Bible—St. Mark," by the Bishop of Liverpool and A. E. J. Rawlinson, D.D. Cloth, 142 pages, \$1.25.

"The Gateways of the Stars," by Rev. Geo. H. Morrison, D.D. Cloth, 280 pages, \$1.50.

"Private Prayer in Christian Story," by Jane T. Stoddart. Cloth, 304 pages, \$2.50.

"The Resurrection in our Street," by George Stewart. Cloth, 124 pages, \$1.35.

"Some Minor Characters in the New Testament," by Prof. A. T. Robertson, Litt.D. Cloth, 182 pages, \$1.75.

"Thou When Thou Prayest," by William Owen Carver, M.A., Th.D. Cloth, 76 pages.

"The Golden Stool," by Edwin W. Smith. Cloth, 328 pages, \$1.50.

"Primary Book One, Daily Vacation Bible School," prepared under the supervision of Homer L. Grice. Paper, 120 pages.

"Primary Book Two, Daily Vacation Bible School," prepared under the supervision and edited by Homer L. Grice. Paper, 134 pages.

"Principal's Daily Vacation Bible School Book," by Homer L. Grice.

"The Daily Vacation Bible School Guide," by Homer L. Grice. Cloth, 296 pages.

"Messages of Mercy," by Rev. Henry M. Wharton, D.D. Cloth, 243 pages, \$1.75.

"Junior B. Y. P. U. Manual," by Ina S. Lambdin. Cloth, 123 pages.

"Intermediate B. Y. P. U. Manual," by E. E. Lee. Cloth, 106 pages.

"Studying for Service," by J. R. Black. Cloth, 55 pages.

"The Functioning Church," by P. E. Burroughs, D.D. Cloth, 149 pages.

"The Meaning of Church Membership," by Sadie Tiller Crawley. Cloth, 78 pages.

**Bible Institute Colportage Association, Chicago.**

"Problems in the Prayer Life," by James O. Buswell, Jr., M.A., D.D. Cloth, 127 pages, 75 cents.

"New Light on the Virgin Birth," by F. W. Pitt. Paper, 30 pages, 10 cents.

"Outline Harmony of the Four Gospels," by Prof. Matthew B. Riddle, D.D., LL.D. Paper, 15 cents.

**Wm. B. Eerdmans Publishing Company, Grand Rapids.**

"As to Being Worldly," by Rev. E. J. Tunk. Cloth, 151 pages.

"The Words and Deeds of Jesus from the records by Matthew and John," by Edwin Faxon Osborn. Cloth, 322 pages.

"His Decease at Jerusalem," by Abraham Kuyper, D.D., LL.D., translated from the Dutch by John Hendrik De Vries, D.D. Cloth, 318 pages, \$2.00.

"An Eventful Year in the Orient," by Richard H. Pousma, M.D. Cloth, 233 pages.

"First Book in Christian Doctrine," by G. W. Hylkema and E. J. Tuuk. Cloth, 136 pages, \$1.50.

"The Distinctive Features of the Christian School," by T. Van Der Kooy. Cloth, 78 pages, 60 cents.

**United Lutheran Publication House, Philadelphia.**

"Life Service," by Amos John Traver. Cloth, 95 pages, 75 cents.

"Our Church," edited by Rev. F. H. Knubel, D.D., LL.D., and Rev. M. G. G. Scherer, D.D. Cloth, 170 pages, \$1.00.

**Charles Scribner's Sons, New York.**

"A Critical and Exegetical Commentary on the Book of Daniel," by James A. Montgomery, Ph.D., S.T.D. Cloth, 448 pages, \$4.50.

**Judson Press, Boston and Chicago.**

"Teaching in the Church School," by Seldon L. Roberts, A.B., D.D. Cloth, 148 pages.

**Cokesbury Press, Nashville.**

"Ministerial Ethics and Etiquette," by Nolan B. Harmon, Jr., M.A. Cloth, 180 pages, \$1.50.

**Oxford Press, New York.**

"Holy Bible," French, div. cir., \$6.50.

**Smither Book Company, Grand Rapids.**

"Pioneering for Christ in the Sudan," by Johanna Veenstra. Cloth, 233 pages.

**Yale University Press, New Haven.**

"Asiatic Elements in Greek Civilization," by Sir William M. Ramsey, D.C.L., LL.D. Cloth, 303 pages, \$6.00.

**The Castle Press, Philadelphia.**

"The Jesuits," by H. Boehmer. Cloth, 192 pages, \$1.25.

**Hellenic Information Bureau, Washington, D. C.**

"Glimpses of Greece," edited by Brainerd P. Salmon. Paper, 112 pages.

**Hebrew-Christian Publication Society, 405 Bible House, New York.**

"Jews and Christians," edited by B. A. M. Schapiro, published quarterly, 50 cents per copy.

**Central Publishing House, Cleveland.**

"The Years of My Pilgrimage," by Charles Anson Ingraham. Cloth, 139 pages, \$1.25.

**Thomas M. Chalmers, 2654 Marion Ave., New York.**

"The Pantan Papers," by Rev. D. M. Pantan. Leather, 150 pages.

**Council of Women for Home Missions and Missionary Education Movement, New York.**

"New Paths for Old Purposes," by Margaret E. Burton. Cloth, 211 pages, \$1.00; paper, 60 cents.

**National Union of Christian Schools, 11340 South Park Ave., Chicago.**

"Are We Doing Our Duty as Parents? As Teachers?" Pamphlet.

**The Womans Press.**

"The Crucifiers," by Lyman Abbott. Cloth, 98 pages, 75 cents.

**Homo Publishing Company, Rogers, Ohio.**

"Alibi, Lullaby, By-By," by B. H. Shadduck. Paper, 32 pages, 20 cents.

**A. Reilly Copeland, Waco, Tex.**

"A New Testament Church Versus Modern Evolution," by A. Reilly Copeland. Pamphlet.

**Richard W. Lewis, D. D., Siloam Springs, Ark.**

"Lewis' Lesson-Study Record," devised by Richard W. Lewis, D.D. Paper, 60 pages, 50 cents.

**Rev. John Greenfield, Warsaw, Ind.**

"Power From on High," by Rev. John Greenfield. Paper, 94 pages, 35 cents.

**Rev. Charles Hillman Fountain, 936 W. 7th St., Plainfield, N. J.**

"The Gospel Sunday School Lesson Quarterly, 1928," edited by Rev. Charles Hillman Fountain.

"My sheep hear my voice, and I know them, and they follow me." True sheep know the voice of their shepherd. It is a sick sheep that will follow a stranger. The goats will follow anybody's voice, but Jesus is the only one whom it is safe to follow in all things. If you follow Abraham you are apt to get to lying; if you follow Moses you are apt to lose your temper; if you follow Elijah you'll get discouraged and sit down under the juniper-tree; but follow Jesus Christ and you will find that you are led in the path of righteousness and peace.—D. L. Moody.

## BISHOP BARNES AND THE BIBLE

**BISHOP BARNES said in Westminster Abbey, Sept. 25th, 1927:**

"Darwin's triumph has destroyed the whole theological scheme."

**BISHOP BARNES said:**

"Man is not a being who has fallen from an ideal state of perfect innocence."

**BISHOP BARNES said:**

"He (man) arose from a tangle of apes."

**BISHOP BARNES said:**

"If there be a God He can . . ."

**BUT IT IS WRITTEN:**

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

**BUT IT IS WRITTEN:**

"By one man sin entered into the world, and death by sin."—Romans 5:12.

**BUT IT IS WRITTEN:**

"So God created man in his own image, in the image of God created he them, male and female created he them."—Genesis 1:27.

**BUT IT IS WRITTEN:**

"Behold the Lord God will come with strong hand and His arm shall rule for him."—Isaiah 40:10.

Moody Bible Institute Monthly

# Moody Bible Institute of Chicago

William M. Runyan

## PASSING OF AGED DONOR

Word has recently been received of the death of Dr. John Morgan Whitney, Honolulu, at the advanced age of ninety-two years. He was a practicing dentist in that city for half a century, and has for a number of years been a regular contributor to the work of the Institute.

## SPECIAL SPEAKERS

Miss Florence K. Durkee, director of religious education, First Presbyterian Church, Council Bluffs, Ia.; Wm. F. Aberle, missionary from Central America; A. Cederholm, evangelist; Rev. James R. Smith, Ft. Defiance, Ariz.; Rev. Robt. V. Bingham, general director, Sudan Interior Mission, Toronto, Can.; Rev. Arthur Tylee, missionary from South America; Rev. Carey Thomas, pastor, First Baptist Church, Altoona, Pa.; C. G. Salisbury, M. D., missionary to Navajo Indians, Ganado, Ariz.; Norman Grubb, Heart of Africa Mission; Rev. John Sinton, China Inland Mission; Geo. A. McGee, missionary from Africa; Fred Mitchell, superintendent of Ganado Mission to Navajo Indians, Ganado, Ariz.; Rev. T. M. Kingsley, Independent Church, Malta, Mont.; W. A. Hillis, Rev. Harold P. Blanchard, and Rev. R. R. Giles, Institute Extension staff.

## FACULTY AND STAFF ENGAGEMENTS

Jan. 15, Rev. Guy A. Lamphear occupied the pulpit of the North Shore Congregational Church, Chicago, Ill.; Feb. 12, preached morning and evening in the Albany Park Presbyterian Church, Chicago, Ill.

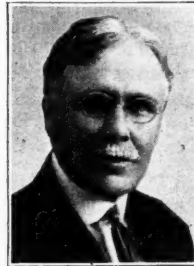
Rev. Harold L. Lundquist filled the following engagements during the months of January and February: Jan. 8, Young People's Society, Cuyler Swedish Mission Church, Chicago, Ill.; 15, Young People's Society and evening service, Bethany Swedish Mission Church, Chicago, Ill.; 18, Sunday-school teachers meeting and midweek prayer service, Kimball Avenue United Evangelical Church, Chicago, Ill.; Feb. 12, joint meeting men's Bible classes, Bethany Swedish Mission Church, Chicago, Ill.; 12, Young People's Society, Immanuel Swedish Mission Church, Chicago, Ill.; 19, Young People's Society, North Side Swedish Mission Church, Chicago, Ill.; 23, Christian Companionship Club, Moody Memorial Church, Chicago, Ill.; 26, evening service, Summerdale Swedish Free Church, Chicago, Ill.

Feb. 19, Rev. A. H. Leaman addressed the men's Bible class, Goshen College, Goshen, Ind.; 24, brought a message at the father and son banquet, Harrison Street Congregational Church, Chicago, Ill.; 25, gave an address on hospital and visitation work at the departmental conference, under the direction of the Christian Endeavor Society, Chicago, Ill.; 26,

occupied the pulpit at the evening service, East Side Presbyterian Church, Gary, Ind.

## RETURN OF W. A. HILLIS

Mr. W. A. Hillis, who was in the service of the Institute some years ago, has



W. A. Hillis

returned thereto as a representative in the field under the Extension Department. When he left the Institute it was to take up his residence on the Pacific coast, primarily on account of his wife's health. He will now continue to reside there and represent the Institute in that part of the country, where the Institute has established an office at 313 West Third Street, Los Angeles, Calif.

During the years that Mr. Hillis has been a resident of the coast though not in the service of the Institute, he frequently visited it as a welcome guest, always bringing with him spiritual cheer and encouragement. Friends of the Institute visiting Los Angeles are invited to step into its office on West Third Street, where either Mr. Hillis, or his secretary, Miss Hillis, will be pleased to see them.

## GREETINGS DURING FOUNDER'S WEEK

Telegrams were received from the following: Clement J. Christopher, correspondence student, Oak Park, Ill., who said in part, "In memory of the great

founder, Dwight L. Moody, I rejoice with you on this occasion"; Mrs. Zoia Fred Snider '16, Fort Wayne, Ind., "Am praying for inspiration for these conference days"; Rev. Ralph A. Brown '18, and Mrs. Brown (Florence E. Cole '18), Galva, Ill., "Praying for a mighty outpouring of God's Spirit upon the closing hours of the conference."

## A FELLOWSHIP GATHERING

About the long extended tables in Keith Hall two hundred thirty-nine happy people sat down to a sumptuous dinner, Thursday evening, February 23. It was the annual fellowship gathering of the employees of the Moody Bible Institute.

Faculty members, business executives, secretaries and mechanics, care-takers, errand boys, and all the rest, were the happy family that congregated shortly after five o'clock in the Auditorium. For an hour or so acquaintance was furthered and duly the dinner call was heard.

The student orchestra, under leadership of Louis Berks, discoursed inspiring music as the throng aligned itself for the feast that followed. Of the toothsome-ness and abundance of the dinner it need only be said that "Mother" Russell planned it; the Household Department provided it, and watchful and eager students served it. When the pleasant duty of eating had been discharged, the tables were cleared and the company rested back in their seats for the excellent program.

Dr. Gray presided, commanding most happily the well known powers that grace such occasions. Mr. Schuler directed the singing of the hymns, while the orchestra contributed numbers to the program.

Dean P. B. Fitzwater responded as the first speaker with an analysis of the place and limitations of Institute instruction and training. Especially he emphasized the confidence in the over-shadowing wisdom and power of God that should sustain the soul in stress and trial, and make for physical fitness.

Mr. Gaylord followed with a brief ad-



A section of the Manual Arts and Vacation Bible School exhibit at the Founder's Week Conference.



dress emphasizing the business sagacity of Mr. Moody, and gave incidents of his industry and perseverance. Mr. Gaylord is qualified to recount authentic matters in the great evangelist's life, because of his personal acquaintance and his close link with Institute affairs for thirty-five years.

Mr. Kirk, of the Extension Department, was scheduled for the next address. He had seemed very calm and unperturbed during the dinner. The reason appeared when he arose at call and proceeded to announce Mr. Burkett, the Philadelphia representative of the department, who enthused his hearers with an account of how God had led in enabling him to secure funds for the Institute.

The closing thoughts, uttered with feeling and spiritual earnestness by Dr. Gray, called upon the entire company of the employed, no matter to what task assigned, to give attention to the devotional life, seeking by family and private prayer to be spiritually fitted for the task that the Institute must perform. Said he, "I pray that this night shall be for each one of you a forward step in the path of a holy pilgrimage."

Mr. Ernest D. Christie, Publication Manager, was absent because of illness, and resolutions expressive of Christian affection and the wish for his speedy recovery were authorized and sent to him.

The entire evening proved an occasion of true and gracious fellowship, and will continue a means of blessing, an inspiring memory, and a model for a similar happy event in the future.

#### ROBERT ("BOB") E. JOHNSON— FROM LABOR TO REWARD

Many will suffer a sense of loss in the home-going of Evangelist "Bob" Johnson '99, who was stricken with paralysis at his home, Carlisle, Pa., on Monday, Feb. 6, lingering until Saturday, when he entered upon the adventures of the new life.

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Evangelist Johnson was clearly and definitely converted and entered upon evangelistic work after several years in business. He was peculiarly successful in work with men and it is reported that nearly sixty per cent of his converts were men. In the simultaneous campaigns directed for a number of years by the late Dr. J. Wilbur Chapman, Mr. Johnson had a substantial part and was kindly commended by his eminent leader.

This eager and successful worker had preached twice the Sunday before he was stricken, and was soon to enter upon a revival campaign. He was in his sixty-first year, seemingly in the best of health. Burial was made at Carlisle, Pa., where Mrs. Johnson will continue to reside. Hers are the abounding promises of grace and comfort.

#### STUDENTS OF OTHER DAYS

Vera R. Whitchurch '20, is director of the week-day school of religious education for the Protestant churches at Atchison, Kan., where she is in charge of eight hundred and thirty-five boys and girls in the first six grades of public school. Miss Whitchurch teaches six Bible classes each school day.

Fred Kendall '27, is in charge of a Baptist Mission to the Jews, which was recently opened in Toronto, Ont. Mr. Kendall writes: "The Lord has signally sealed and blessed our venture of faith, and we look for a time of harvest."

Frank Brandfellner '13, has closed his fifth year of ministry in the Grace Evangelical Church, Dixon, Ill. During this time the membership of church and Sunday-school has increased more than sixty per cent.

Nellie Van Westenbrugge '22, has accepted a position as assistant to M. E. Hawkins '11, pastor, First Baptist Church, Mishawaka, Ind.

Alexander V. Hoiris '08, pastor, First Danish Baptist Church, Chicago, in sending a donation to the Institute says: "I rejoice in its splendid work, its worldwide scope, its spiritual foundation, its biblical loyalty." He also expresses his hearty thanks for the services of the radio.

Hazel Williamson '25, is engaged in missionary work in the city of Binghamton, N. Y., under the auspices of the Grace Tabernacle Church. Miss Williamson writes: "I daily remember the work of our dear school that God's abundant blessing might flow through it."

Philip C. Hanson '23, is now pastor of the Swedish Evangelical Free Church, Oakland, Calif., after a ministry of more than three years in the Swedish Mission Church, San Pedro, Calif.

W. E. '26, and Mrs. Sampson, recently resigned positions of trust with the Institute and have moved to Texon, Tex., where Mr. Sampson has become pastor of the Community Church. He reports an awakening interest and promise of success in all departments of activity.

Golda L. Runkle '18, is Girl Scout director, City Auditorium, Tampa, Fla., where she is in charge of six hundred

and fifty girls, organized into twenty-eight troops.

William Bisgrove '25, South Seaville, N. J., in sending a donation to the Institute says: "I am happy to have a part in enabling someone else to share the blessings of the Institute, for someone made it possible for me to be there."

E. R. McLaughlin '22, located at Brier Hill, N. Y., has charge of two churches. He has recently completed a series of studies in the book of Acts, by the chapter summary method, in the midweek prayer meeting. A circulating library of Moody Colportage books has been started by Mr. McLaughlin at his own expense.

Geo. C. '18, and Mrs. Fisher (Ona J. Estes '19), are beginning to see fruits for their labor at Laona, Wis., and also at Blackwell. They have recently experienced a revival under the leadership of A. F. Perkins '25, at both places and many have united with the church. Mr. Fisher writes: "We find the work here in these northern mill towns rather hard and slow, but we are convinced God will answer prayer and save precious souls." He asks our prayers that they may continue true in the faith.

John Imrie '16, with headquarters at Springfield, Mo., continues as evangelistic singer in the field and assists pastors in evangelistic meetings. Mrs. Imrie is pianist and accompanist and conducts meetings for women and girls.

Chas. R. Scafe '00, pastor, Central Presbyterian Church, Detroit, Mich., recently visited his son, Wilbur R. Scafe '26, pastor, First Presbyterian Church, Ripley, O., and participated in the communion of the Lord's Supper, at which time twenty-five members were received into the fellowship of the church.

Lena De Lange '23, first teacher at the Jackson County Baptist Institute, Wilma, Ky., has seen many changes in the school since its opening, July, 1925, when the enrollment was small and the equipment meager. Effie P. Johnson '24, and Bernice Jordan '26, are now on the teaching staff. "The purpose of the school is to provide a Christian education in ele-

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mentary and high school grades, free from the unscientific and unbiblical evolutionary theory of life." There is at present a need for a boys' dormitory.

M. Claude Durman '23, stated supply, First Presbyterian Church, Abbotsford, Wis., writes: "Since our arrival on the new field God has taken our youngest child, David, to be with Himself."

The Degree of Doctor of Philosophy was recently conferred upon James Scott '99, pastor, Baptist church, Kirkinstillloch, at Glasgow University, Scotland. Later in the graduation ceremony his son and daughter received the degree of Master of Arts.

James R. Smith '92, while in Chicago attending the 1928 Founder's Week Conference, preached on Sunday night at the Wentworth Avenue Baptist Church, a few blocks south of Burr Mission where he was pastor twenty-five years ago. Many of his former parishioners were present, and among them three sisters, first known to him as primary Sunday-school scholars at Burr. These three were accompanied by their respective husbands and families.

#### BORN

Benjamin F. '20, and Mrs. Lloyd (Greta N. Hamilton '20), a son, John Wakefield, November 8, Vandergrift, Pa.

Morris E. '24, and Mrs. Rosene, a daughter, November 8.

#### MARRIED

Alexander Jantzen '27, and Lena Krockner, February 19, Minneola, Kan.

Frank E. Gehring '21, and Velma Jane Watters '22, August 2, Warren, O.

Samuel E. Decker '24, and Mary E. Stephenson '23, October 15, Posadas, Argentine, South America.

John M. Baxter '27, and Annie Pearl Ashdown, December 26, Eldersley, Sask., Canada.

George Richard '27, and Isobel Hick, February 2, Torrington, Conn.

#### FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from February 1 to 29, 1928, inclusive:

**Africa Book Fund:** To 5 points in Africa: 163 Colportage Library books, 146 Evangel Booklets, 25 Pocket Treasuries, 125 tracts.

**Alaska Book Fund:** To 4 points in Alaska: 198 Colportage Library books, 153 Evangel Booklets, 375 Pocket Treasuries.

**Army and Navy Book Fund:** To 5 points in 3 States: 60 Colportage Library books, 150 Emphasized Gospels, 230 Evangel Booklets, 700 Pocket Treasuries, 500 tracts.

**Free Tract Fund:** To 5 points in 5 States, and 1 point in 1 foreign country: 5000 tracts.

**General Mission Fields Book Fund:** To 17 points in 6 foreign countries: 279 Colportage Library books, 674 Evangel Booklets, 197 Pocket Treasuries, 1250 tracts.

**Hospital Book Fund:** To 113 points in 35 States, and 6 points in Canada: 4,716 Colportage Library books, 147 Emphasized Gospels, 5,124 Evangel Booklets, 6,849 Pocket Treasuries, 4,230 tracts.

**India Book Fund:** To 3 points in India: 46 Colportage Library books, 5,026 Evangel Booklets.

**Latin-America Book Fund:** To 4 points in 4 States, and 34 points in 5 foreign countries: 1,104 Colportage Library books, 2,745 Evangel Booklets, 1,100 tracts.

**Life-Saving Station Book Fund:** To 25 points in 2 States: 250 Colportage Library books, 250 Evangel Booklets, 125 Pocket Treasuries.

**Lodging House Book Fund:** To 1 point in 1 State: 72 Colportage Library books, 65 Evangel Booklets, 50 Pocket Treasuries.

**Lumber Camp Book Fund:** To 4 points in 2 States, and 1 point in Canada: 246 Colportage Library books, 150 Emphasized Gospels, 492 Evangel Booklets, 835 Pocket Treasuries, 300 tracts.

**Mountain Book Fund:** To 80 points in 8 States: 1,003 Colportage Library books, 642 Emphasized Gospels, 882 Evangel Booklets, 978 Pocket Treasuries, 336 Testaments, 510 tracts.

**Pioneer Book Fund:** To 128 points in 9 States, and 69 points in Canada: 3,361 Colportage Library books, 3 Emphasized Gospels, 3,225 Evangel Booklets, 2,196 Pocket Treasuries, 17 Testaments, 75 tracts.

**Prison Book Fund:** To 400 points in 43 States, and 6 points in Canada: 13,137 Colportage Library books, 143 Emphasized Gospels, 12,249 Evangel Booklets, 15,780 Pocket Treasuries, 10 Testaments, 2,621 tracts.

**Railroad Book Fund:** To 1 point in 1 State: 36 Colportage Library books, 36 Evangel Booklets, 25 Pocket Treasuries.

**Seamen's Book Fund:** To 2 points in 2 foreign countries: 270 Colportage Library books, 815 Evangel Booklets, 50 Pocket Treasuries, 2,300 tracts.

The total amount of literature sent on the above Book Funds during February is as follows: To 766 points in 47 States, 82 points in Canada, and 66 points in 15 foreign countries: 25,051 Colportage Library books, 1,235 Emphasized Gospels, 32,112 Evangel Booklets, 28,185 Pocket Treasuries, 363 Testaments, 18,011 tracts.

#### MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from February 1 to 29, 1928, inclusive:

	Number of Contributions	Amount of
Africa .....	2	\$ 15.00
Army & Navy .....	2	6.50
Hospital .....	395	1,854.69
India .....	2	81.00
Latin-America .....	15	40.00
Lumber Camp .....	6	26.20
Mountain .....	28	166.00
Seamen's .....	1	5.00
Free Tract .....	3	1.81
Pioneer .....	11	61.40
Prison .....	225	954.61

"If I owned the ships of the United States Lines personally, and could put bars on them and sell liquor legally, I would not do so. All this talk of our losing business because passengers cannot get wine and highballs, and all this talk of our losing the profit on the liquor that could be sold, is the bunk.

"In the first place, for every person who rides on a foreign flag ship just because our ships are dry, two persons ride on ships sailing under the American flag because they are dry. I have watched the business before we had to close the bars and since we closed them, and I would not want to put them back."—General A. C. Dalton in *New York Herald Tribune*.

Have you gained the victory over the foes within you? There is jealousy. Would you overcome that? If you are jealous of any one, do him some good turn. There is a fable of an eagle which was jealous of another that could outfly him. He saw a sportsman one day, and said to him, "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into his arrow. So the eagle pulled one out of his wing. The arrow was shot, but didn't quite reach the rival eagle; it was flying too high. The envious eagle kept pulling out more feathers until he lost so many that he couldn't fly, and then the sportsman turned around and killed him. My friend, if you are jealous, the only man you can hurt is yourself.—D. L. Moody.

What we want today is men of one idea. Men said that Paul was a narrow-minded man, a man of one idea. If you have one idea that covers everything—the one idea of Christ crucified—you can afford to be called fanatical.—D. L. Moody.

Do you want to be like Christ? Go and find some one who has fallen, and get your arm under him and lift him up toward heaven, and the Lord will bless you in the very act. May God help us to act like the good Samaritan.—D. L. Moody.

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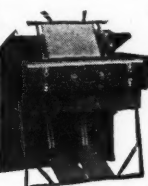
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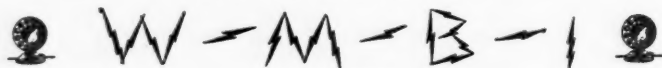
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## RADIO STATION



263 METERS

### SOME REACTIONS FROM RADIOGRAMS

What the Institute is accomplishing in its radio programs can be well ascertained from two recent incidents. Miss Edna Gray Johnson, the Superintendent of Women, tells us the first:

"A few days ago I mentioned a very interesting circumstance connected with one of our prospective students. She is a graduate nurse and had hoped to enroll long ago but lacked the money to meet expenses. The day before my talk with her she had visited in the home of one of her old friends. He is a lawyer and a Christian gentleman, although he may not agree with her on some doctrinal points. Of that she is not certain, however. In the course of their conversation he asked her what she was doing and what she planned for her life. She told him that what she really wanted to do was to enroll as a student of the Moody Bible Institute, but that she could not do so at present for lack of finances. He said to her, 'The Moody Bible Institute? Why, I get them over the radio. If you want to go there I will pay your expenses.' She was delighted and felt that this was a direct answer to prayer, and is coming next term."

Rev. Solomon Birnbaum, director of the Jewish Missions Course of the Institute, who conducts the Yiddish service over the air Friday evening and also the Jewish Sabbath service on Saturday afternoon, tells us the second:

"Recently a Jew came to my office and declared he was a believer in the Lord Jesus. I asked him how he came to know the Lord, and he replied that for the last six months he had been listening to the radio messages in Yiddish every Friday night. He also said that he knew of other Jews who were listening in to the W-M-B-I programs."



### FAMILIAR VOICES

In the pictorial section this month are shown the faces of two of the most regular



Miss Alice Deal

participants in the W-M-B-I programs. Miss Alice R. Deal, instructress in the Music Department of the Institute in piano and pipe-organ, is heard in organ recitals during the midday hours each week from 12:30 to 1:30. Miss Deal brings to the programs that touch of the classical and sacred classical so highly appreciated by many of our listeners. Miss Deal is also organist of the Austin Presbyterian

Church, of which Rev. Robert Clements, D. D., is pastor.



Mr. Alfred Holzworth

The other picture is that of Alfred Holzworth, acting director of the Music Course of the Institute. Mr. Holzworth has been active in radio work since the first program was broadcast over WENR, before the Institute had a station of its own. His assistance in the work has been most valuable, and he has not only brought a great blessing to our listeners in his piano, pipe-organ, and songs in German, but he testifies to receiving a great blessing himself in this service.



### CHRISTIAN PHILOSOPHY FROM A BASEBALL

The shut-in picture this month shows a snapshot of Mrs. Miriam Duncan, 2306



Mrs. M. F. Duncan

Flournoy St., Chicago, who employs much of her time in a most unique way. She sews the covers on baseballs by hand. The manufacturers of this product send them to her unfinished and in her spare time she finishes the work. During her labors in this field she has thought out and recorded in writing a bit of Christian philosophy built upon the similarity of the making of a baseball to the progress in the Christian life. It would be most helpful and interesting to read what Mrs. Duncan has writ-

ten. She will be glad to supply this leaflet to any who will address the Radio Department. The W-M-B-I programs are the subject of Mrs. Duncan's daily prayer, and she writes to the department often giving words of cheer, encouragement, and blessing.



### THE MIDNIGHT HOUR

Many encouraging reports have come from the broadcast of the midnight hour from 12:00 to 1:00, Central Standard Time, each Friday night. Word has been received from most remote points, and an English sailor on the Atlantic Ocean tells in a letter of clear reception, and expresses appreciation for the gospel message and songs. A police lieutenant in one of the large cities of Louisiana who was on night duty reported a great blessing from the hour. Some students of the state university in one of the southwestern states, who had just returned from a sleigh ride party, accidentally tuned in and heard the program and sent in a splendid letter of appreciation. There have been many messages from sick friends listening in; from those who are sorrowing over the loss of loved ones, and those who were strengthened and encouraged by the gospel messages in word and song. Readers who hear any of the programs, particularly these special broadcasts, are urged to write in and tell us about it. Letters of encouragement and appreciation mean much to us.



### THE ANNOUNCER'S DESK Wendell P. Loveless



We were amused and yet highly gratified in the receipt of a letter from a friend in northwest Canada who heard an announcement over the air to the effect that we would send something upon the receipt of a dollar. She said in her letter that she did not know what it was, but she wanted it anyway. We call this the height of confidence. It happened to be that we were offering enrolment in the Radio School of the Bible, being conducted by Rev. John C. Page.

We have lost to the radio work, for at least this term, two of our most valuable student participants. Miss Katherine Strong, because of ill health, has returned to her home in Pennsylvania, but anticipates returning to the Institute in May. George Chenot, who lives in Ohio, has also been over-exerting himself physically in service and has gone home for a rest, but hopes to come back again either in May or September. Both of the young people have rendered untiring and invaluable assistance in our programs, and eternity alone will reveal the blessings they have brought. Miss Strong was heard regularly on the Shut-in Request Programs, Wednesday mornings, and we have received many letters concerning her absence. Will you kindly remember these two particularly in prayer?



Moody Bible Institute Monthly



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## THE OPERATOR'S PANEL

L. H. Greer

### LOCATING W-M-B-I ON YOUR RECEIVER



Since the increase of power allowed radio station W-M-B-I to 5000 watts, our programs have been brought to distant Alaska, Florida, Maine, Texas, California, and many other points. Even daylight reception has been reported from all midwestern and southern states. Yet with these many letters telling of fine reception of programs, we have received some of the other kind. By this we mean that some of our listeners have not been able to receive our programs at all, and it is for these unfortunate ones that this article is written.

It is quite evident that all stations on the lower wave bands are quite closely crowded together by the assignments of the Federal Radio Commission. Our assignment of frequency puts us in the midst of this unpleasant situation, and until further changes are made, we must make the best of it. The encouragement from distant reports has added much to the spirit of the Radio personnel, and from a technical standpoint, we realize that it is local interference primarily that causes a listener to have trouble in receiving W-M-B-I.

The method of comparing other broadcasting stations on frequencies close to our operating wave is a practical way to locate W-M-B-I. For example, you might be listening to your radio set at a time when W-M-B-I is not on the air. Station WJAZ of Chicago, the Zenith Radio Corporation, divides time with W-M-B-I on 1140 kilocycles. When WJAZ signs off, and we are to follow with our program, they will announce, asking you to stand by for W-M-B-I. Their station has the same power as W-M-B-I, and we feel certain if you ever tune in WJAZ, you should easily be able to pick up W-M-B-I also, at the same point on your dial.

In several sections of the country, stations have been assigned a wave length close to that used by W-M-B-I, and in ten instances, a wave length exactly the same as our own. Thus it is easy to understand why a listener in New York, for instance, desiring our programs will be disappointed when a local New York station operating on our own wave channel is on the air. Regardless of our power used at W-M-B-I, a low power station in close proximity to the listener using the same wave will eliminate programs from our station, or else will produce a very disagreeable whistle. Our program schedule at present covers a large portion of the twenty-four hours, and, during this time, we are sure there will be periods free from nearly all interference that you may experience from other stations. This is especially true of our Friday night midnight program, broadcast from twelve to one A. M., Central Standard Time. At this time, the great majority of interfering stations have signed off and many of our distant listeners are able to hear W-M-B-I without any interference whatsoever. If you have never heard our sta-

tion before, try tuning in at this time and mark our station on your dial. The morning worship service, broadcast in co-operation with the Family Altar League each morning except Sunday, from 7:00 to 7:40 A. M. is now heard regularly in many parts of Canada, the midwestern states, and along the Atlantic seaboard, south to Florida, and the Gulf states. This reception in most cases is by our regular listeners and, especially those living in the eastern section of the United States, can be termed "daytime" listeners, as it is after 8:00 A. M. when the program reaches them.

In attempting to hear the Institute programs we suggest that an up-to-date list of broadcasting stations be purchased, showing their location, power, and operating frequency or wave length. Compare the frequency of the station you are listening to with W-M-B-I's frequency. In this way you can tell whether the station is above or below the wave length used by the Institute. You can then approximate the number of points or degrees on the dial of your receiver to tune from one station to another, 50 kilocycles apart in wave length. In Chicago all local stations are assigned wave lengths at least 50 kilocycles apart. W-M-B-I operates on 1140 kilocycles; 50 kilocycles above comes WENR and WBCN. Fifty kilocycles below are stations WOK and WMBB. At some time or other you have probably heard one or more of these stations and thus can pretty definitely establish the places on your dial that W-M-B-I should be heard.

Some of the later type of receivers have dials calibrated directly in wave lengths or frequency. Older sets have the dials marked in degrees from zero to 180 or in divisions from zero to 100. When the dials are calibrated in kilocycles, the marks are not always absolutely accurate and will have to be tested out under operating conditions. This can be done by tuning in a station of known frequency and comparing its reading with reading of your dial. If there is any error, it will be constant throughout the range of your dial markings. Each make of receiver has different tuning characteristics from other receivers, and it is almost impossible to say at what points on your dials W-M-B-I should be received.

The Radio Department is always interested in hearing from its listeners as to their success in hearing our programs. Address your letters to the Radio Department, Moody Bible Institute, 153 Institute Place, Chicago, Ill.

### HOW SHALL I OVERCOME THE WORLD?

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on

the children of disobedience.—Colossians 3:1-6.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—1 John 5:4, 5.

—Major Whittle.

Long prayers kill a prayer-meeting. See how short are the prayers recorded in the Bible. "Lord, help me," is one. "Lord, save, or I perish," is another. Why, a man said that if Peter had had as long a preamble as men put into prayers nowadays, he would have been forty feet under water before he would have got as far as the petition for rescue. Prayer is asking God for something, and you can ask it in a few words. If a man will pray fifteen minutes in a prayer-meeting, he will pray all the spirituality out of it. I'd rather have a man pray three times, and only five minutes at a time, than to have him take fifteen minutes all at once.—D. L. Moody.

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